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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., February 7, 1929

NEW SERIES
VOLUME XXXI. No. 6

Mr. Gurney Beam of McCall's Creek was recently licensed to preach by the New Salem Church of Franklin County. He and his wife give promise of great usefulness.

A trip to Europe and Palestine was awarded Bishop James Cannon by the Christian Herald Company for the most significant contribution by any American citizen to religious progress in 1928.

The old frame building of the Carthage church has been torn down and the contract has been let for a \$12,000 brick veneer house. This is a growing church in a growing town and C. T. Johnson is the pastor.

The Southwestern Baptist Seminary announces the date of its Sumer School, June 3rd to July 13th, with 17 of its regular faculty teaching and with 21 regular courses offered. Inquiries and registrations have already begun and it is felt by the Administration that there will be an increase in students corresponding with the increase of the student body during the current session. The present increase of the student body over last year is 12 per cent.

Dr. J. W. Storer, pastor of Grove Avenue Baptist Church was presented with an Oldsmobile sedan by members of his congregation on Friday morning. He was called over the phone and asked to meet some friends at number 3, West Grace. On arriving there he was told by his friends that the beautiful sedan standing at the curb was his, together with their love and esteem. Dr. Storer began the fifth year of his pastorate on the third Sunday in January.

"The Bible is still popular; it is still the world's best seller. More than thirty million copies are circulated every year throughout the world, and the Book has been translated into more than 800 languages and dialects. At the 119th annual meeting of the New York Bible Society, just held, the announcement was made that during the year 1928, 965,671 copies of the Scriptures in 71 languages were circulated in the City and Harbor of New York, the largest distribution ever made by the Society. No other book has had such a circulation in the metropolitan area."—Wonder if some will say "The folks won't read it".

The editor had a delightful day with the saints at Cleveland Sunday, reaching there Saturday night through the courtesy of Judge Jackson and Pastor Eavenson, who met the train at Ruleville. Reports about the kindness to Dr. Eavenson by the church here had not been overestimated. They are delightfully situated. Several visits to Cleveland show constant growth and improvement. Many new homes have been built, and now three large buildings are going up on the campus of the Delta State Teachers College. President W. M. Kethley took the preachers and others out to the college for dinner. This young institution is already a marvel under his administration and they have just begun. There was a good congregation at church, and they told us they were accustomed to good preaching. Anyway, they are good listeners, and they all take The Baptist Record. The Father's richest blessing on them! Pastor Eavenson and his wife are ideal hosts.

Six colleges in America have recently had disastrous fires, four of them Baptist colleges.

Philip Hyatt, of Monticello, Ark., makes this year the highest scholarship record ever made in Baylor University.

The post office address of Rev. T. W. Green is Oma, R. 1, for the present. He is too useful a man not to be kept busy.

When someone exclaimed in Capt. Fried's presence, after the heroic rescue of the people on the Florida, "What Seamanship!" the Captain shook his head and said quietly, "No; God".

Dr. Underwood, the State Health Officer, urges plenty of ventilation in the home to prevent flu, colds, influenza and pneumonia. Sleep with the windows open and under plenty of cover.

In the United States Senate when the vote was taken on appropriating \$24,000,000 to enforce the prohibition law 36 Democrats voted for it and three against it. Of the Republicans 13 voted for it and 24 against it.

The Chamber of Commerce in El Paso has agreed to put on a campaign for endowment of the Baptist Tubercular Hospital in that city. An effort is now being made to have the Hospital Commission of the Southern Baptist Convention to operate this hospital, but for the ownership of it to remain with the Home Board, because of the indebtedness on the Board and on the hospital.

Pastor J. J. Mayfield celebrated his third anniversary at Canton Sunday, preaching to the largest congregation of the whole period and welcoming three new members into the church. In this three years he has preached 285 sermons, welcomed 211 new members, 61 of them by baptism. The present membership is 437, there having been 67 dismissed by letter. He has made 1,825 visits, conducted 25 funeral services in Canton and elsewhere. The total contributions for the three years have been \$34,433.75, of which \$21,333.63 were for local expenses, \$8,936.89 for missions and benevolence, and \$4,163.23 given by the Sunday School. May the Lord give him many more such fruitful years.

The Presbyterian pastor at Alexandria, Va., recently started a furor by publishing what he saw of drunkenness at the University of Virginia at the time of a football game with the University of North Carolina. One of the professors at the University resented what was said, discounted it and yet announced that students at the University were men and the policy of the school was not to exercise discipline over them. However, this paragraph appears in last week's Religious Herald, indicating that good has come of the publicity.

The following resolution has been adopted by the president and Administrative Council of the University of Virginia: "The use or the possession of intoxicating liquors by students in any of the dormitories or other university buildings, or otherwise, within the precincts of the University or the permitting by the occupants of the dormitories of such use or possession in their dormitories is forbidden."

They say that San Antonio wants the Southern Baptist Convention next year.

It is said that a Negro in Nashville has given \$100,000 to Fisk University, a Congregational School for Negroes in that city.

Pastor L. B. Golden of Shelby has been called to the church at Bolivar, Tenn., and has accepted. We are sorry to lose him from Mississippi.

Dr. W. H. Knight of the Southwestern Seminary at Fort Worth and Joe Canzoneri, song evangelist, are assisting Pastor J. D. Ray in a meeting at Starkville.

Friendship Church, Lena, has pledged 66 2-3% more to the Cooperative Program for 1929 than she actually paid to it for 1928. More was paid during 1928 than was subscribed to it. C. J. Olander is pastor.

Other good books are like a refreshing cup of water given you by the wayside which you empty at one time. The Bible is like a perennial spring at your door, to which you can come back again and again, for a life time.

The Watchman Examiner says: When the Mulan-Gage act was in operation in the State of New York 32,089 officers of the State were required to aid in the enforcement of the Federal law. With the repeal of the law these officers were withdrawn, and the task was turned over to the Federal force of 516 persons.

The Baptist Hospital in New Orleans shows an operating profit of \$25,965.96, for the past nine months, according to the auditor's report. This in spite of the fact that in December they ran at a loss on account of many nurses being sick with the flu and the necessity of employing outside nurses. In December there were 545 patients, and the charity work amounted to \$4,468.98. For nine months the charity work amounted to \$25,664.79. The Nurses Dormitory is going up, on which \$5,000.00 has been paid and the banks are willing to lend enough to complete it.

Pastor C. T. Johnson has his head and hands full of building plans on his field. Besides the new building planned at Carthage, spoken of in another place, he has just seen the completion of a new church house at Tuscola, near Walnut Grove, where he has an afternoon appointment. The people here have planned for a revival meeting to begin the first Sunday in March. Also at Thomastown, to which he goes in the afternoon from Carthage, a new house will be built as an index of growth in the life of the Church.

Dr. L. G. Cleverdon has resigned as head of the Department of Christian Training in the Baptist Institute in New Orleans. He had grown with the school and been identified with it for several years as student and instructor. He is an indefatigable worker with fine executive ability and in high favor with the students and his colleagues. He has given his department high standing throughout the South. We had hoped that he was a fixture here. But the lure of the pastorate was too strong for him, and he has accepted the call the Calvary Church at Alexandria, La. He is a preacher of unusual ability and will make a great pastor.

NEW REGULATIONS FOR CHRISTIAN SCHOOLS IN CHINA

Regulations for Privately Supported Schools

1. All schools established by private individuals or groups are private schools in their support. Schools established by foreigners or churches come under this head.
2. Such schools must submit to the supervision and leadership of the school Board.
3. These privately supported schools must through the founders elect trustees organized into a Board to consider all the undertakings of the school.
4. These privately supported schools must obtain permission of the Board of education before they can alter regulations or close down the school. All special (tswan men) schools and higher schools with their trustees are under the direction of the National Board of Education, while all Middle and Primary schools with their trustees are under that of the Province where they are located.
5. The President in agreement with the trustees must assume the entire responsibility for the conduct of the school.
6. The President of a privately supported school must be a Chinese.
7. The organization, courses of study and all details must be managed according to the laws of the school Board.
8. A privately supported school may not have religious courses as required courses, and they may not preach religion in the class room. If such schools have chapel exercises the students are not to be required to attend.
9. In case such schools are poorly managed, or evade the law, they are to be closed by the authorities.
10. Schools supported privately must comply with the regulations for registering such schools in due form. The regulations are separately enacted.
11. The above regulations are issued from the Board on the present date.

Regulations for Registering Middle and Primary Schools

1. Such schools are to be registered at the Provincial offices, but these offices will transmit the facts of this registration to the National Board.
2. Any Middle or Primary school at the time of registering should through its trustees hand its application, with all particulars, to the local Board that they may send these to the Provincial authorities after having made thorough examination in order to report the school's wish.
3. Any Middle or Primary school must meet the following requirements: (1). Funds. a. There must be property or money the income from which will be sufficient to support the school. b. Or perhaps the expenses may be met by other receipts leaving the money and property income untouched. c. Or even in the absence of a property or money foundation the school may be supported from other receipts. (2). Buildings, etc. There should be suitable land, buildings, athletic fields and apparatus of all kinds. (3). Teaching force. Teachers must be up to requirements. There must be at least two thirds of the teachers who give their whole time to the school. The president must be a Chinese.
4. Any Middle or Primary school wishing to register must write out a complete list as given hereafter together with a map of the buildings accompanied by descriptions for examination: (1). Name of school. If the school has a foreign name it too should be given. (2). Status of the school. (3). Conditions of site, etc. (4). How many years established. (5). Estimate for next year with statement as to whether the funds will be sufficient or not. (6). Organization, courses of study and rules. (7). Books, apparatus, lists of laboratory equipment and athletic outfit. (8). History of the teachers. (9). Lists of present classes and a complete list of graduates from the beginning.

5. A visitor from the Provincial Capitol to examine into the truthfulness of 3. and 4. is necessary before registration can be effected.

6. If it is found that the school is not what it is claimed to be the privilege of registering will be denied.

7. After registration if it should be proposed to close the school or make important alterations these must be permitted by the Provincial Board before they can take place.

8. The students and graduates of such schools which do not register may not have the same privileges as those that do register.

Regulations for Board of Trustees of a Private School

1. Those who organize private schools should have Trustees to consider everything connected with the school.
2. After their election the Board of Trustees should write out in order the following items for the consideration of the local Board of Education: (1). Name of School. (2). Object. (3). Location of Business Department. (4). Organization of Board of Trustees and limits of its authority. (5). Regulations governing the meetings of the Promoters and Trustees when they meet together. (6). Regulations regarding property,—Real Estate, cash or other income.
3. The Trustees within a month after their election should pass upon the following: (1). Name. (2). Location of business office. (3). Date of registration. (4). Finances,—real estate, money and other income. (5). Names of Trustees, together with the employees, and their places of residence.
4. Duties of Trustees: (1). Finances. a. Plans. b. Estimates. c. Securities. d. Oversight of finances. e. Other income. (2). Administration. They are to select a President and commit to him the management of the school. In case of the president's resignation they must find another.
5. Within a month after school closing the Board of Trustees must report to the Education Board as follows: (1). The general condition of the school. (2). The accomplishments of the school. (3). Formerly acquired monies.
6. The local Board of Education must on important occasions visit the school to look into finances and other important interests of the school.
7. In case the Trustees meet insuperable obstacles it is their duty to report to the local Board of Education who will send a representative to straighten up the matter.
8. In case of the shutting down of the school there is no one to take charge of the remaining possessions they accrue to the local Board of Education.
9. In case of trouble arising over debts the matter should be submitted to the courts.
10. In case the Trustees wish to give up their undertaking they must get permission from the local Board of Education.
11. In case the Trustees wish to resign, or make serious alterations in the school they must get permission from the local Board of Education.
12. In special cases (that is in Christian Schools) there may be foreigners on the Board of Trustees, but not more than half, nor may a foreigner be chairman of the Board or preside at its meetings.

Dr. W. B. Riley says: "Was piracy upon the high seas stopped without appeal to law? Was the African slave trade ended without legislation? Was dueling outlawed without recourse to law? Was polygamy discontinued without legislative enactment? Was the lottery system spiritualized into nothingness? Were the American slaves emancipated without an amendment to the constitution? And, in the name of the most recent enactment, did the liquor quit business because Christianity breathed on it, or was it put out of business by an agitation that fruited in legislative enactment?"

CHRISTIAN CITIZENSHIP

The early disciples were called Christians to designate them as followers of Christ. The significance of the word contemplates those who adhere to the things that Christ taught. At the time that the term was coined it meant a great deal more to be designated as a follower of Christ than it does today. It meant a complete change of attitude toward life, a tearing up of old ideals and a separation from old associates, often from those who were near and dear by the ties of nature. It meant a renunciation of old customs and habits, a severance of business connections of long and profitable standing. In fact, it meant to be ostracised, mocked and persecuted. How many of us are worthy to be so designated?

The term implies that we endorse the teachings of Christ and are striving to build on the foundations that He laid. "Ye are my disciples if ye do whatsoever I have commanded you" contains an implication that if we are not so engaged the fact is not true as to discipleship. "He that heareth these sayings of mine and doeth them, etc.," implies that your duty is to know and execute the plans that He prepared.

The divine economy is so delicately balanced that not even a sparrow can fall without disturbing it. We like the harmony of sound, but God requires harmony in all things. As followers of Christ and citizens of the state we do not in any sense hold a dual allegiance. Our citizenship in the state and our citizenship in the kingdom of heaven do not in the least conflict. It is our duty as members of the kingdom of heaven to mould a state ideal founded on the teachings of Christ. We can never be better citizens than we are Christians. All of the virtue inherent in the state has been bequeathed by the principles of the kingdom of heaven and the duty is to perpetuate the practical teachings with regard to our associations with each other. There can be no ideal conditions so long as we do not leaven the three avenues of human contact, social, business and political.

Dishonesty is just as abhorrent to God in political life as in business and is even more hurtful to the mass of mankind. "Ye are the temple of God" (Luke)—If thine eye offend thee, etc. The hand cannot say to the foot "I have no need of you", etc. (Paul). These passages teach us that the whole is greater than any of its parts.

In the Kingdom-of-Heaven idea as taught by Christ and understood by his disciples, this idea clearly implies that whatever is hurtful to the social body is not to be permitted, even though it may seem to be as necessary as an eye or an arm to the natural body. In other words, things are to be measured in terms of good to the body rather than of material profit.

We, as citizens of Christ, should devote our time more in promoting the things that make for harmony and accord and the lifting up of those beneath us on the rungs of life's ladder to a higher plane of moral and material prosperity. The golden rule is a collective injunction to be effective. We should try to raise the moral standards in the community until they harmonize with the teachings of Christ. To do this each of us must practice self restraint. The law can never effect what individual self restraint must do. As individuals each of us should determine to do nothing that will give offense to others. This means that we will abstain from those things that might prove hurtful to others, even though they might not so affect our lives. Like Paul, we should eat no meat while the world stands, if by so doing we adversely effect the lives of others.

—C. E. Mathers.

Beauregard, Miss.

Miss Lackey has just returned from a meeting of the State W. M. U. Secretaries in Birmingham. They are checking up the work of the past year and preparing for larger work in the months ahead.

Housetop and Inner Chamber

It is announced from Meridian that a Baptist deacons' convention for Lauderdale County will be held there Feb. 5.

Rev. J. L. Wise died at Mooringsport, La., recently. He was at one time missionary in the Canal Zone and for several years pastor of Valence Street Church in New Orleans.

It is reported that a movement is on by state officials in Arkansas to buy the Baptist Hospital in Little Rock. Are the brethren across the river determined to get rid of some of their debts?

One Sunday School Superintendent in Shreveport gives a short lecture to the officers and teachers every Wednesday night, at their regular meeting, on denominational objects, organization and work.

Mr. Carroll Hamilton, of Texas, a Sophomore in Mississippi College, won the prize last week in a contest by the ministerial students in interpretative Bible reading. The prize consists of \$10.00 worth of books given each year by the editor of the Record to the successful contestant.

Arkansas Baptist Convention Board has set March 31 as Dedication Day, and they are calling on all their people to dedicate the price of something personally needed, but which will be given rather to the Lord for the payment of the obligations on their mission board. They have set their goal at \$100,000.

Dr. and Mrs. W. A. McComb of Gulfport are on a trip to Havana, Cuba, and will make an inspection of the Home Mission property there. Dr. McComb will preach for Missionary McCall next Sunday in Havana, and the Record editor expects to supply for Dr. McComb at First Church, Gulfport.

The Baptist Message says that Luther's hymn, "A Mighty Fortress Is Our God", is the only hymn written after the birth of Christ which has been translated into as many as 170 languages.

Report from Brookhaven is to the effect that Dr. B. Locke Davis declines the call to First Baptist Church.

Senatobia Church will have Dr. A. T. Cinnamon for the chief speaker at the opening of their new church building on the first of March. He was pastor here for several years. Pastor J. C. Wells is rejoicing over the success of the new building venture, and he and his wife have happily welcomed Josephine Clarice as the youngest member of the family.

Bishop McNicholas of the Catholic Church is urging that a law be passed prohibiting the use of the mails for any attack on any man's religion. Perhaps the Bishop would rather the attacks should be made with stones as is done in Latin American countries by Catholics against Protestant preachers. Any man's religion that can't stand up under the attack of argument in an open forum ought to go to the discard. Catholics have never believed in a free press and it appears they never will.

It seems fairly certain that Congress means to limit membership in the House of Representatives to 435 seats. This means that several states will suffer reduction in their representation unless something is done to prevent it. It seems that Mississippi will lose two of the eight members now in the House. The only plan we have seen suggested is an amendment to the federal Constitution basing representation on the number of citizens in each state excluding unnaturalized aliens from the count. In this way the loss would fall on places like New York City and not on states like Mississippi.

Gipsy Smith, Jr., who conducted a tent meeting in Jackson a few years ago, has been secured by the pastors' conference of this city to return for a meeting in April. A place has been secured and a tent will be pitched on the ground just north of the Old Capitol Building on North State Street.

We publish this week the list of hotels in Memphis and the rates which will obtain during the meeting of the Southern Baptist Convention in May. This information is given us by Dr. Ben Cox, pastor of Central Baptist Church. You may make your own reservation as soon as you desire. The Convention meets Thursday morning, May 9.

We are in receipt of the American Baptist Year Book for 1929, published by the American Baptist Publication Society of Philadelphia, containing between four and five hundred pages of closely printed and tabulated information about Baptist work, boards, officers, preachers and about everything you can think of. It is a book that can be kept handy for reference all the time and is sure to come in for frequent use. It is a work of marvelous patience and toil, indispensable to anybody who wants the most information in the smallest compass for a modest sum. It is paper bound and costs only \$.75.

Dr. J. D. Franks, pastor of First Church, Columbus, is preaching two series of sermons, one every Sunday morning, the other at the evening hour. The morning subjects are on Christian Conquest, embracing the following: The Christian and the Home, The Christian and the Heathen, The Christian and Prohibition, The Christian and the Sabbath, The Christian and His Money, The Christian and the Homeland, The Christian and World Peace, The Christian and Soul Winning. The evening sermons are on Self and the Savior, embracing the following: Self Reverence and the Savior, Self Knowledge and the Savior, Self Control and the Savior, Self Expression and the Savior, Self Sacrifice and the Savior, Self Surrender and the Savior.

We have just read a new book on "The Holy Spirit" by Dr. B. P. Robertson of Hyattsville, Md. The author was once pastor at Senatobia in this state, also of St. Charles Ave. Church in New Orleans. He has read extensively and brings the result of his study to us in this book. There is no subject of more vital interest to the Christian than The Holy Spirit. Dr. Robertson gives us the teaching of the Bible on the personality of the Spirit and his work in conviction, regeneration, baptism and endowment of the Spirit; his work in sanctification, glorification and administration. It ought to start many to studying anew this vital subject and seeking earnestly His endowment for Christian service. The book costs, we should judge, about \$1.00, and can be had of the author or of the Baptist Book Store.

It is not the policy of The Baptist Record to carry any subscription beyond the date to which it is paid. We find it is every way the best policy to adhere to the cash in advance policy. However, on account of the epidemic of influenza and at the request of many pastors and others we have for the past month sent the Record to many whose subscriptions were due. This is particularly true of the budget subscriptions. But it is now impossible for us to carry them further. And with the first of February the past due subscribers are cut off. We are sorry to do this, for it means in many cases extra work in this office and possible irritation at the other end of the line. We are compelled to pay heavy printing bills on those papers for which we have received no pay, and we cannot afford to continue it. So we lighten our load. Sorry.

The Watchman Examiner says that five out of six dollars called for in the budget of the federal government for 1930 is for past wars or preparation for future wars. Let's quit this fighting business. Getting mad is one of the most expensive luxuries we know anything about.

At Clinton last week brother Ike S. Bass was examined by a council of ordained preachers to determine his qualification for ordination to the ministry. His examination was voted satisfactory and on the recommendation of the presbytery the church authorized his ordination. In the council were about ten ordained ministers living in Clinton, and many of the licensed ministerial students of Mississippi College were present. At the ordination on Wednesday night, Dr. H. M. Harris delivered the charge and the ordination prayer was led by Dr. M. O. Patterson. Bro. Bass comes of a family which has given a number of preachers to the denomination, was graduated last year from Clarke College, is a member now of the junior class in Mississippi College and is making good in his work.

We have read with interest a book just from Harper Brothers Press by Miss Christabel Pankhurst, on "Seeing The Future". The author became famous a few years ago by her leadership of militant suffragettes of England, securing the vote for millions of women. But the book deals with the prophecies of the Bible and particularly with those pertaining to the Second Coming of Christ. One thing that impresses us favorably is that she believes the whole Bible story, from Creation to Coronation. She believes in the literal fulfillment of the prophecies and is apt to make you believe it. She believes the coming again of Jesus is at hand, and that the signs of it are clear, namely, physical disturbances such as earthquakes, the return of Jews to Palestine and the prevalence of wars in recent years. Price \$1.75.

We are publishing in this week's Record a copy of the regulations adopted by the New Nationalist Government of China in reference to private schools of whatever grade. This information was sent to us by one of our missionaries to publish or not to publish as we saw fit. It is important that all our people know the facts, and they have a right to them. Read it carefully and form your own opinion. It brings up the question whether or not our schools of the Foreign Mission Board in China should register, accepting the limitations put upon them, or refuse to register and risk the consequences. You will notice that these regulations seem to affect the essential Christian and missionary character of our schools. We are told that a majority of the Chinese Christians favor registering. The matter is, of course, first in the hands of the Foreign Mission Board and then of the Convention. You are a part of the Convention. The editor will probably have something to say later.

MEETINGS OF STATE EVANGELISTS

Rev. Bryan Simmons

Jan. 17-Feb. 5—Anerson School House, Madison Station.

Feb. 10-15—Swiftown.

About 4th Sunday in July—Leggo, near Oakland.

Sept. 15-20—Clara, near Waynesboro.

Rev. D. W. Smith

Feb. 1st through 12th—Denkman's Camp, Poplarville.

Feb. 17-27—Burnside.

March 3-13—Goodyear, Picayune.

March 17-27—Wahalak.

April 1-14—Richton.

April 17-28—Rowlands.

May 15-28—Stonewall.

June for full month—Greene County.

June 30 to July 14—McComb.

July 17-24—Bunker Hill.

July 26 to Aug. 2—Ebenezer.

Sept. 1-12—Braxton.

Sept. 15-29—Meadville.

Editorials

REPENTANCE AND FAITH

A good many people have spent time uselessly in discussing the question of which comes first, repentance or faith. If there is any way of finding out the answer to this question it would seem to be in Acts 20:21 where Paul speaks of "repentance toward God and faith toward our Lord Jesus Christ". And yet this would hardly settle it, for being put first in the sentence does not necessarily mean that faith comes before repentance in experience. One of them had to be mentioned first. What is more important is to know that Paul preached both faith and repentance, and he testified both to Jews and to Greeks.

This thing of saying that Jews were commanded to repent while Gentiles were commanded to believe has no support in this scripture, but is rather contradicted. All people need personally to believe the message concerning Jesus and to turn to God and away from sin. And this irrespective of race or apparent moral status among men. And the two things go together and are mighty closely associated. Did ever anybody do the one without doing the other?

If you have ever had any experience with a flying jennie or merry go round you know that one part of the machine does not move without moving all of it. It may be that in some cases emphasis needs to be put on repentance and in others the emphasis needs to be put on faith. As to that each preacher or teacher must determine. But we had better do like Paul bring in both of them, both faith and repentance, for there is no salvation where either is left out.

It so happens that there are some preachers who preach only on faith; while others seem never to preach on anything but repentance. That is a one-sided gospel and is apt to result in deformity in the Christian life of those who come into the Kingdom under such preaching. The responsibility of preaching a well rounded gospel is a serious business with everyone who undertakes to preach the Gospel.

REPENTANCE IN ACTION

It may be necessary at times to give a definition of repentance to get rid of false notions and get the truth clearly into people's minds. But too much time had better not be spent on definitions, for fear that religion become a dispute about words to no profit, or as moderns say, "merely academic". An example is worth more than many theories.

John the Baptist was a good preacher of repentance. But he always insisted on an objective and visible repentance. Yes, he knew that the word meant a change of mind, a new attitude toward God, but what he was interested in was to secure the outward evidence of the inward change. The truth of it is the evangelist does not say that John the Baptist came preaching repentance, though there would have been no harm in his saying that; but what he did say was that "John the Baptist came preaching the baptism of repentance". He set before them something which would test the genuineness of their repentance and proclaim it to all the world. It was repentance in action that he demanded.

But baptism was not the only concrete exhibition of repentance. It was not enough in itself, and John plainly said so. Some who came to be baptized he halted on the edge of the river and said, "Bring forth fruit worthy of repentance". And there were others who when they heard him realized that repentance meant more than a willingness to be immersed, more than following the crowd into the church, more than a courteous assent to the preaching or the ritual requirements. And they said outright, "What must we do"? John plainly answered them that

with them repentance meant dividing what they had with those in need, the practice of honesty, the abandonment of violence, to quit lying and live contentedly on what they honestly made.

To anybody and everybody, repentance means a new life center in God, a new outlook on life, a new attitude toward men, with one's whole conduct newly regulated and newly motivated from having God within us.

BAPTIZED FOR REMISSION OF SINS

The study of next Sunday's lesson in Sunday School may bring up this subject for discussion, and it is well that it should be studied with sincere desire to know the truth. Let it be said in all frankness that the controversial state of mind endangers, if it does not actually destroy intellectual honesty. Every scripture passage should be approached with an absolutely open mind, and with a prayer that the Spirit of God may enable us to see clearly what He has put in His Book.

In Peter's sermon on the day of Pentecost, he said, in answer to the question of those who asked, "Brethren, what shall we do"? "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins". This was the first announcement of the terms of the gospel after the coming of the Holy Spirit. But they were not different from what they had been all along. Others had been saved during Jesus' ministry. There can hardly be any doubt that the Samaritan woman was saved. She gave evidence of it in her testimony to others about Jesus. Others were saved by her testimony and by personally hearing Jesus preach for two days in this Samaritan village. And yet there is not a word said about anybody being baptized.

Again you will read in the third chapter of Acts, the one following the account of Pentecost, Peter is preaching to the crowd who came running together after he healed the lame man. He comes to the point of his sermon in saying, "Repent ye, therefore, and turn again, that your sins may be blotted out". There is no mention made here of baptism. Surely if baptism was in order to secure the remission of sins he would not have left it out.

Now returning to the passage in the second chapter of Acts, there can be no doubt that in the mind of Peter that baptism was closely associated with the idea of repentance. As a disciple of John the Baptist he had learned that it was a "baptism of repentance", that is an ordinance which signified repentance toward God, an utter surrender to Him and a life of submission to Him. A repentance that did not express itself in baptism was lacking in evidence of genuineness. The first and natural expression of repentance was in the ordinance of baptism; obedience to it because it was the command of God. Refusal to obey in this was the surest sign of self will and obstinate rebellion. So that in the mind of Peter there was no repentance without baptism, and there should be no baptism without genuine repentance. The repentance found its expression in baptism. Baptism was not something in addition to repentance, but was the physical manifestation of it. Baptism was not something that might be done or left undone at the option of the individual. It was God's appointed demonstration of repentance. Repentance secures remission of sins. Baptism does not. But it must be a repentance that accepts here at the beginning and all the way through the will of God as the standard of life and conduct.

Rev. J. E. Wills preached for the Church at Brookhaven Sunday.

Dr. S. E. Tull has made a good start as pastor at Middleboro, Ky., in spite of flu and bad weather; 750 in Sunday School last Sunday.

Dr. Kyle Yates, one of the Louisville Seminary professors, is spending a year at Edinburg University, Scotland, to secure his Ph.D. Degree. He is better known in Mississippi as the husband of Margaret Sharp, reared in Clinton.

THE BIBLE AS LAW

We sometimes speak of a certain section of the Bible as the law. This we do to distinguish it from the gospel. The whole of the Old Testament is sometimes thus called the Law. Sometimes the Law is spoken of as a part of the Old Testament, to distinguish that part from the history, or the prophets, or the Psalms. All of these are legitimate distinctions and useful for making things clear in our minds.

But there is another sense in which the whole Bible is the law, and this includes the New Testament as well as the Old. For it takes both to be a complete revelation. Thus Jesus said he came not to destroy the law but to fulfill or complete it; and he proceeded to expand its meaning and extend its obligation and application to include more of righteousness than had been understood by those who had only the teaching of the Old Testament about God and about duty.

In studying the Sunday School lesson of last Sunday we read "the law of the Lord is perfect, restoring the soul". Here law is not simply the Mosaic law, but for us it means all that is revealed to us in the whole Bible. It is a common saying that law is a rule of conduct. But it is not merely a rule, or a set of rules laid down for the guidance and control of men's conduct; it is a revelation of the nature of God and the way he works. It is the Law of the Lord, not only in the sense that it is the revelation of the way he wants men to work, but also, and primarily, a revelation of the way in which God works.

The laws of nature are not only what we have found out about the way we must conduct ourselves to be successful, but the way in which nature works. Or rather it is the way in which God works in and through natural objects.

As nature is a revelation of God, so is the Bible. The Old Testament shows us only some of the ways in which God works. To know fully about God, his way of working and dealing with men, we must include the revelation in the New Testament, which is a revelation in His Son. We must include this revelation of God when we say, "the law of the Lord is perfect, restoring the soul". God's nature and purpose and work are not fully made known until we see that he means to restore the soul, and how he proposes to restore it, and that he does actually restore it; not till then is the law of God fully revealed. The Mosaic law prefigured this restoration in the sacrifices that were offered, but they did not accomplish it.

That the word law is used in the New Testament in another and fuller sense than merely the pronouncing of judgment on sin is easily seen from one or two quotations. Paul uses it in two senses in the same paragraph, Romans 8:1-3: "The law of the Spirit of life made me free from the law of sin and death; for what the law (of Moses) could not do", God did another way. The "law of the Spirit of life" is the way God works in the Holy Spirit. It is a higher control, and works for the restoration of the soul.

Again in James we read, "So speak ye, and so do, as men that are to be judged by the law of liberty". The glory of the New Testament is that it brings deliverance. The Old Testament was the law of condemnation. But its full purpose is not accomplished until the condemned sinner is restored to the favor and likeness of God. And the law is not perfect until the way is provided for restoring the soul. David anticipates this in the nineteenth Psalm, when he says, "The Law of the Lord is perfect, restoring the soul".

Other churches in Newton dismissed their evening services and attended the service at the Baptist Church to participate in the meeting to honor the retiring pastor, brother, T. W. Green. Addresses were made by the pastors of the Methodist and Presbyterian Churches, and by Deacon McMullan and Dr. J. F. Carter.

DO CIGARETTES SATISFY?

A few years ago I had a colored man at work in the yard, who was about six and half feet high and as thin as a rail. His clothes were about as seedy as his body was thin. As he worked away, leisurely, from time to time he rolled a cigarette and worked still more leisurely while he smoked it. Every "puff" of his brought a pain to me.

After a bit, I said, "Monkey", for that is the name by which he passed among his friends, "Why don't you stop that smoking cigarettes and spend your money buying you something to eat"? Slowing up a little more to make reply, he said, "Doctor, you know whenever I gits haungy, I can just smoke a cigarette and then I don't want nothin' t'eat". The argument was difficult to pursue, for he had probably spoken the exact truth.

Many a time since has he come to mind when I have seen people destroying their appetite for wholesome reading by filling their minds for the time being with something that appears to satisfy, but in reality only stupefies the appetite for what is nourishing. And so their minds are as lean as this negroes emaciated body, and their spiritual and intellectual life is as shabby as this poor fellow's ragged raiment. And there are multitudes of them. They actually destroy the taste and desire for the sort of reading that improves the mind, draws out the spiritual impulses and builds up the faith and Christian life. Do you not know many of them? Do we not encounter them every day?

For this cause many are sick of soul and many are dead spiritually. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness. Hear and your soul shall live.

There is no greater responsibility on churches today than to see that the people's reading is rightly directed. There is no greater service today which a pastor can render to his people than to direct them and induce them to read the things that edify instead of the things that stupefy and benumb all their spiritual energies.

CREDITS

Is this the language of the banks or of the church? Are we talking about finances or about service in the Kingdom of God? To answer these questions with another, are not our conceptions of religion being corrupted with the language of the traders, if not actually taking on the actual character of the bourse? Haven't we just about weighed and measured and evaluated in terms of the money market all the services of the sanctuary?

No, it is not all due to "these degenerate days" in which we live. It can hardly be classed as a new thing under the sun that "banners" and "awards", and "diplomas", and "seals" of various hues, and standards of excellence and all the rest of them are sitting in the sanctuary. You who remember the farthest back will probably recall the little tickets that used to be handed out to you at Sunday School every Sunday morning with a verse of scripture on them. And if you knew your lesson you got a red ticket. And if you got a certain number of them, then you got a big ticket or card. What a treasure!

But even that was not the beginning of it. For you will read back in the nineteenth chapter of Matthew about Peter wanting to know what he was going to get. The rich young ruler had gone away sad. And Jesus was sad too. He said, It is hard for a rich man to enter into the kingdom of heaven. This young man turned away and clung to his money. This started comparisons in Peter's mind. He hadn't been rich, but he had left all he had and was following Jesus. "Lo we have left all and followed thee; what then shall we have?"

Jesus deals gently with him, but he does not let this pass without showing the wrong state of

mind it betrays and how utterly it is at variance with the character of the true children of God. He says there will be rewards, great rewards, in this life and the life to come. But—And here is what we all need to get—the man who has his eye and his mind on the rewards, he is sure to be disappointed. That is not the way to the best and the most and the highest in the Kingdom of God. Banish that "reward" business, or "awards" if you choose to spell it that way. Forget all about that "whatchergoingto-gimme", and try to trust and love the Lord a little and leave the rest to him.

To impress this Jesus speaks the parable of the laborers hired in the vineyard, who bargained for a given amount. But those who came in at the last hour and said nothing about the price, but trusted when the lord said, "Whatsoever is right I will give you", these got as much as anybody, and the ones who haggled about the wages were much disappointed.

Religious service that is standardized on the grounds of so much credit for so many points is in fearful danger of being unchristian, and is a very disappointing sort of religion.

RESOLUTIONS BY THE PASTOR'S CONFERENCE, TUPELO, MISS.

Whereas, Pastor Holcomb took the initiative in making this excellent conference possible, and Whereas his people cooperated with him in such a beautiful spirit in this movement, and

Whereas the preachers who attended this conference were so greatly benefitted, therefore be it

Resolved that we express the gratitude of our hearts to Pastor Holcomb for making possible this conference, and also for his good messages he delivered daily, be it further

Resolved we are deeply grateful to the people of the Tupelo Church for their hospitality while we attended this conference, and be it further

Resolved that we urge the preachers of the State to avail themselves of the opportunity of attending this meeting next year, and be it further

Resolved that a copy of these resolutions be sent to the Tupelo Church, to be read before the church, and a copy be sent to the Baptist Record.

Com. D. H. Waters
W. T. Darling

LATIN AMERICAN BAPTIST CONFERENCE, 1930

It has been planned to hold the first Latin-American Baptist Conference in 1930. The dates are June 22-29. The general organizations of Baptist churches in each of the South American countries will be represented. Local churches that, because of peculiar conditions, are unaffiliated, as well as missionary societies actively engaged in work in any of these countries, are invited to send messengers. The number of messengers is unlimited, except for Brazil. The meeting place will be the First Baptist church in Rio de Janeiro. The chairman of the committee making arrangements is the Rev. F. F. Soren, and the corresponding secretary is Dr. S. L. Watson. The World Alliance will be represented in this conference by the general secretary and Dr. T. B. Ray, foreign secretary of the Southern Convention of the United States of America.

—J. H. Rushbrooke

First Church, New Orleans, recently celebrated the third anniversary of the pastorate of Dr. John A. Huff with a beautiful service, flowers being furnished by all departments. In the three years more than 600 have joined the church; membership now nearly 1,200. Over \$94,000 have been contributed for all purposes, of which \$17,000 was for missinos. The church conducts three missions in the city. The debt on their \$95,000 annex has been reduced by \$27,000. Three special offerings were made in the past few months: State Missions \$309.00, Honor Day \$773.00, and Love Offering \$840.00. Dr. Huff is a great leader, loyal to the word of God and greatly loved by his people.

Are you striving for the highest good, or for the most goods?

Some confusion is in the minds of our people about special appeals. And some of the State papers and State Boards are crying out against them. There ought to be some adjustment of this matter, and provision made for all our needs, preferably through the cooperative program, of course. That has got to come first in our giving always, or everything collapses. And yet no cooperative program has yet been devised which takes care of all our needs. This matter is serious enough to necessitate honest and careful study. There is no sense in starvning a child to death and then spank him for crying when he is starving. There is plenty of money in the pockets of our people to take care of all our boards and institutions. But they are not turning it loose. They are hardly giving a tenth of a tenth. Now you make any suggestion you like as to the way to get this work done. And don't forget to pray and think and give while you are making suggestions.

If the unified budget is to meet the needs of all our denominational work, then somebody has got to get out and stir up the pure minds of our people by telling them about the various departments of the work. Why should an institution or a board set down expecting the cooperative program to supply all its needs, and never turn a hand to help raise the money. O yes, there are plenty of answers and objections that can be made. Somebody says, "What's the matter with the pastors"? Sure, they have to help. But this is an age of specialists and specialties, and somebody must stir out who knows something to tell and who has a burden on his soul. Yes, there is the objection, too, that if somebody gets out and talks too much about his own work, he draws the fire of all the rest, and maybe gets fired. And somebody says, "What about The Baptist Record. Let it tell the folks about it all." All right then, put the Record in the homes and let the folks have all the facts. And let the boards tell the facts through the Record. Something must be done. We are not making progress with the cooperative program as it is now done.

PROGRAM PERSONNEL FOR SEMINARY'S SOUTH-WIDE CONFERENCE

By Chas. F. Leek, Publicity Secretary

The Southern Baptist Theological Seminary announces that the personnel of its staff for its first annual Church Administration Conference, March 4-15, will include Dr. Ellis A. Fuller, of Atlanta, Ga., Dr. Walt N. Jahnsen, of Mar's Hill, N. C., Dr. E. A. Kernahan, of Boston, Mas., Dr. P. E. Burroughs, of Nashville, Tenn., Dr. John R. Sampey, of the Seminary, Dr. Clay I. Hudson, of Nashville, Tenn., Dr. Harvey Beauchamp, of Dallas, Texas, and several other members of the Seminary Faculty. Evangelism and Stewardship will be emphasized in both the addresses and the open forum discussions. Dr. Fuller, Dr. Kernahan and Dr. Sampey will lead in the Evangelistic phase of the program and Dr. Johnson, Dr. Burroughs, Dr. Hudson and Beauchamp the Stewardship phase. Dr. Gaines S. Dobbins, professor of Church Efficiency and Christian Education at the Seminary, is chairman of the committee on arrangements.

Limited accomodations make it necessary to restrict the number of guests who can be cared for during this conference. It will therefore be necessary for friends who plan to attend to communicate with Dr. Dobbins and make reservations. Those who apply first will be given first choice of rooms in Mullins Hall and quarters in selected homes in Crescent Hill adjacent to the Seminary grounds.

Expenses will be kept down to bare costs. Lodging and meals will be approximately \$2.00 per day with no additional fees. Detailed information will be given upon request.

MEMPHIS HOTEL RATES

Furnished by Dr. Ben Cox

Peabody Hotel				
Rate	Double Rate	Single Beds	Double Beds	Twin Beds
\$3.50	----	10	----	----
4.00	----	25	----	----
3.50	5.50	----	80	----
4.00	6.00	----	259	----
5.00	7.00	----	33	9
5.00	8.00	----	6	35
6.00	8.00	----	13	60
6.00	10.00	----	3	24
6.00	----	----	3	----
7.00	----	----	3	----
12.00	20.00	----	----	----

Miscellaneous large rooms available for conventions.....62

Sample rooms.....43

Total number of rooms..... 625

Hotel Claridge		
No. of Rooms	Single Rate	Rate for two
90 (with baths)	\$3.00	\$4.50
250 (with baths)	3.50	5.00
60 (with baths)	4.00 up	6.00 up

Hotel Gayoso			
No. of Rooms	Single Rate	Rate for 2	Rate for 3
90 (without baths)	\$2.00	\$3.00	\$5.00
30 (without baths)	2.50	4.00	5.50
40 (with baths)	3.00	5.00	6.50
50 (with baths)	3.50	5.50	7.50
20 (with baths)	4.00	6.00	8.00
50 (with baths)	5.00	7.50	9.50
20 (with baths)	6.00	7.50	9.50

Hotel Chisca		
No. of Rooms	Single Rate	Rate for two
20 (with baths)	\$2.50	
110 (with baths)	3.00	\$4.50
55 (with baths)	3.50	5.00
20 (with baths)	4.00	5.50
7 Suites	6.00	7.50
25 (with baths)		5.00 Twin Beds
50 (without baths)	2.00	3.50
50 (without baths)	2.00	

Hotel Parkview		
No. of Rooms	Single Rate	Rate for two
200 (with baths)	\$3.50	\$6.00

Hotel Ambassador (Main St. & Vance Ave.)			
No. of Rooms	Sing. Rate	Rate for 2	Rate for 3
140 rooms	\$1.50-2.50	\$2.50-3.50	3.50-4.50

Hotel Adler			
No. Rooms	Single	For 2	For 3
200 (without baths)	\$1.50	\$2.50	
(with baths)		3.50	\$6.00
2 beds without bath		3.00	
2 beds with bath		5.00	

Hotel Tennessee (Union & Third Sts.)		
No. of Rooms	Single Rate	Double Rate
200 rooms-200 baths	\$2.00-3.00	\$3.00-4.50

Elks Club (Font St. & Jefferson Ave.)	
150 Rooms	Rates: \$2.50 and \$3.00

Other Hotel Accommodations		
	Single Rate	Double Rate
Polk Apartment Hotel, 630 Madison Avenue	\$2.00 up	\$3.00 up
Catholic Club	2.00 up	
185 Adams Avenue	1.00 ea. dormitory beds	
Marquette Hotel	1.25	1.50
267 South Main Street	1.50	2.75
Plaza Hotel	1.50	2.50
214 Calhoun Avenue	2.50	3.50
Gehring Hotel		
84 Union Avenue	2.00	3.50
Jefferson Hotel	.75	1.00
146 North Main Street	1.00	2.00
Cochran Hotel		
166 North Main Street	1.00	1.50
Broadmore Hotel		
228 Vance Avenue	2.00	3.00
Majestic Hotel	1.00	2.00
184 Linden Avenue	1.50	2.50
Powell's Hotel		
119 Adams Avenue	1.00	2.00

Winona Hotel	1.00	1.50
110 E. Calhoun Avenue	1.25	2.50
DeSoto Hotel		
154 E. Calhoun Avenue	1.50	2.00
Rooms in Private Homes—Single, \$2.00 per day; Double, \$4.00 per day.		
Hotel Weakley, 81 Jefferson Avenue—Rates on Application.		

THE BAPTIST BIBLE INSTITUTE EMERGENCY

The Bible Institute has a bonded indebtedness of \$250,000.00 and a note in the bank of \$73,900.00, and the above note with \$25,000.00 in bonds and \$10,568.25 interest, or a total of \$109,468.25, came due February 1.

The total receipts for 1927 were \$83,579.65 and for 1928 were \$103,297.31; and of this, \$52,162.09 came from the Cooperative Program. There was an operating surplus of \$7,823.86, while in 1927 there was an operating deficit of \$2,260.12.

The property of the Bible Institute is valued conservatively at \$750,000.00 but is worth to Southern Baptists an amount far in excess of this estimate.

The banks expected from the Christmas offering at least \$35,000.00 and maybe \$70,000.00, or 3½%, the amount allocated to the Institute.

The failure of the Christmas offering led the bankers to demand payment on February 1 of the bonds and interest, agreeing to carry the note of \$73,900.00 another year.

The failure to meet the \$35,568.25 in bonds and interest would mean to default, and would bring the total indebtedness on our property due and would put the Bible Institute property into the courts.

The failure of one Southern Baptist Convention institution would probably produce a panic among the bankers which would precipitate a crisis upon all of our institutions as well as upon our beloved Bible Institute.

This emergency forced us to send out the call for help and to ask for gifts or temporary loans to avert disaster and to give Southern Baptists time to do what we believe they have it in their hearts to do for the Bible Institute.

The faculty and other workers of the Institute agreed to borrow money on life insurance and on personal notes in order to pay every dollar possible.

The trustees have signed a personal note to prevent defaulting and are asking pastors and churches and Christian workers to join them in sacrificial efforts and gifts toward meeting the immediate emergency and to give Southern Baptists time to give substantial and permanent relief.

Any contribution, however small, will be received with gratitude and will be an investment bringing amazing returns in this great missionary school and in the greatest mission territory within the Southern Baptist Convention.

—W. W. Hamilton, President.

CAN MAN KNOW GOD? By An Unknown Christian

What is the greatest thing in the world for you and for me? Is it the fact of God? Or the love of God? Is it likeness of God? Or the service of God? Professor Drummond once wrote a book entitled "The Greatest Thing in the World." What is it? Love—God's love. But the greatest thing for you and me is to know God, for "God is love"

If there is a God who made the universe and controls it, who made me for some purpose of his own and gave me what we call "personality," it is surely the greatest thing I can do to get to know him and to understand his plan and his purposes for me, and to seek to carry them out. And it must be the wisest policy on my part to try to please him. In fact unless I know God I cannot love him. Unless I know God, I cannot please him. And unless I know him my attempts at

serving him must be futile and not fertile.

We have been told in a well-known catechism that "man's chief and highest end is to glorify God, and fully to enjoy him for ever." How can I glorify One whom I do not know? How can I enjoy him at all? The whole duty of man is to know God and to make him known.

Yet at the very outset another question will arise in some minds. Can I know God really exists?

We shall not spend much time over such a query. For if we could prove today to our own minds that God did not exist, we should still want to debate the question again tomorrow! No agnostic, no atheist, has ever been content with his state of mind.

From among the evidences of God's existence, let us consider four. We know there is a God:

1. Because of man's consciousness of his existence.

All down the ages and throughout the whole world men have always had—and still hold—a belief in the unseen world. The ancient literature of China, and India, of Greece and Rome; the inscriptions on the ancient monuments of Egypt, and Syria, and now of Ur of the Chaldees all reveal man's belief in a god or gods. Man has ever been drawn God-ward and has ever cried, "Oh that I knew where I might find him." Nor is this mere ignorant superstition, for the wisest men have been the most eager seekers after God. No pride of power or place; no worldly wealth or mighty intellect satisfies man. He still asks after God.

Then we find that every man, woman, and child knows the difference between right and wrong. The standard varies at different times and in different places—but it is there. Every one feels the pull of duty and the sense of responsibility. Somehow or other we know that sin and wrong are unworthy of us; and that they are not characteristic of a true man. And somehow we know that sin displeases God and that right living gives him pleasure.

Cardinal Newman was wont to say, "I want no other proof of the existence of God than the fact of conscience."

2. The whole universe itself proclaims the existence of a God

"Who hath disposed the whole world?" is one of the oldest questions in the Bible (Job 34:13). When we reflect upon this immeasurable universe—so vast, so grand, so full of majesty linked with beauty, we cannot help asking, "Who made it?" Who controls it?

A prominent astronomer estimates that there are one billion five hundred million stars visible on a clear night with a 100-inch telescope. The nearest star is over 200,000 times as far away from us as our sun. Dr. Schofield writes: "There are in the heavens black depths where there are no stars; where the beholder seems to be looking into an infinite distance beyond the universe itself, where one looks through and through into eternity, where no material object meets the eye."

This immense universe—this unfathomed space, with every star moving in ordered fashion so that we can foretell the position of each at any future time with absolute certainty: whence comes the orderliness of the universe? Whence its perfect harmony?

There must be a vital force, a great directing mind behind it all. A mind not only mighty and all-powerful, but also infinitely wise and beautiful and full of harmony. This One who created the worlds and who is God. He is the God we desire to know. "Scientific thought," said Lord Kelvin, "is compelled to accept the idea of creative power." One whom Christ revealed and in whom he trusted.

What thoughtful mind can fail to see God in the universe he has made? Paul who perhaps knew far less about the wonders of nature than we of today know, said: "For the invisible (unseen) things of him from the creation of the world are clearly seen, being understood by the

things that are made, even his eternal power and Godhead" (Rom. 1:20). Yes, truly, the splendors of day and night, the marvels of fish and flower, of bird and beast, of forest and sea, and of man, the crown of creation, all bear witness to a wonderful God, who created them, guides and controls them and desires to guide and control me; to a God who provides for them and provides for me.

And evidently this omnipotent God is also a God of surpassing beauty; for he has made man everywhere craving for beauty and hating that which is ugly. So we find his world beautiful beyond description. The unfathomed depths of the sea and the untracked recesses of the forest are replete with apparently superfluous beauty.

And when we take the telescope or the microscope to search into the things so freely given us of God, that beauty is enhanced a thousandfold. Everything seen and unseen is beautiful—given to us "richly to enjoy."

The whole earth—the whole universe—is full of his glory. And "this God is our God for ever and ever."

3. We see God in the Bible.

This is a more marvelous revelation of God than that which nature gives us. The Bible is the great revelation of God.

It has been asserted, and is probably true, that "there is not an individual that ever found God save through the revelation of His Word."

It is an undoubted fact that the Bible is the pathway through which most men find Christ as a Saviour. Its words are the very "power of God unto salvation" when applied by the Holy Spirit.

"The word of God is living, and active, and sharper than any two-edged sword...quick to discern the thoughts and intents of the heart" (Heb. 4:12). No other book possesses such truly miraculous power. Whence comes this power if there is no God behind its message? The Bible is one of the clearest proofs of the existence of God.

Other religions show man seeking God. The Bible reveals God seeking man. It claims to be the message of God to man. Thousands of times in its pages men claim to give God's words. Prophets are convinced that they heard God's voice and that they declared his mind, speaking at his command. This Book reveals God's love for us in his warning, his invitations, his promises, his pity, his forgiveness, his care for us, his desire to make men his friends, and to impart to them his nature and use them as co-workers with himself.

The Bible reveals God's nature: His majesty, purity, wisdom, and holiness. It shows a God whom mere man could never have invented. Nature could not reveal to us that God is Spirit; God is light; God is love.

The Bible reveals God's servants at worship and at work. We see how God uses men. How he calls them, trains them, guides them, and guards them. How he provides for them and reveals his love to them. We can learn about God by watching his servants, just as the Queen of Sheba added to her "knowledge" of Solomon even by the "sitting" of his servants. But it is the patient and loving way in which God deals with his children that is of such infinite importance to us.

Above and beyond all this there is given us the perfect sinless life of the Lord Jesus the Son of God; and the amazing revelation of a suffering God—God in Christ reconciling the world to himself. This is the heart of the Bible's message. The Lord Jesus is the great revelation of God. "God...hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

Eternal life is knowing the Father and Jesus Christ whom he has sent. And we can know the Father only through Christ.

"These are they which bear witness of me," said our Lord when speaking of the Old Testament Scriptures. On the very day of his resurrection our Saviour spent some hours in explaining

(Continued on page 8)

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

HOW TO LEAD PEOPLE TO PAY WHAT THEY PROMISED or HOW TO FOLLOW UP THE EVERY MEMBER CANVASS

It has frequently happened that some people who pledged themselves to pay a certain amount each week during the year for the support of the local church and missions failed to pay what they promised. They intended to pay every cent they promised. They intended to pay every cent they each week as indicated on their pledge cards. They made their pledges in good faith. They paid regularly for a few months and then stopped paying even though they were still able to do so. Now the questions are:

1. Why did they pay regularly for a few months; and 2. Why did they then stop paying?

We might answer by saying: Because they wanted to. They made their pledges because they wanted to. They paid regularly for a few months because they wanted to. They then stopped paying because they wanted to. And this is correct, but that raises more questions namely:

1. Why did they want to pay regularly for a few months; and 2. Why did they want to stop paying?

In answer to these questions we would say, it was because of their own attitude toward the Lord and his work. During the first few months they were spiritually revived and were interested in the church and in the work fostered by the church, and because of their love for the Lord and their interest in his work they wanted to help support his work and they did so. Later they grew cold spiritually and lost interest in the work of the church, and because of their indifference they no longer wanted to help support the church and so withheld their gifts.

They remind me of a young man I once knew who was desperately in love with a certain girl. He thought of her by day and dreamed of her by night. Every time he went to see her he carried her a box of candy or a bouquet of flowers or something. He always gave her the best he could afford, and always selected such gifts as he thought would please her most. It meant sacrifice and self-denial on his part, but her smiles of approval, words of appreciation and joy of participation more than repaid him for the sacrifices he made in order to provide her with the gifts. But by and by they had a little difference or a fuss or something. The public never did learn all the details about what happened, but anyway he went to a party one night instead of going to see her, and while there he met another girl whom he had never seen before. He didn't know just how, but she was somehow different from any girl he had ever seen. He began to think of her by day and dream of her by night, and almost before anybody realized it he was desperately in love with her and was carrying her presents and neglecting his first love. He didn't stop giving candy and flowers to the first girl because she had lost her taste for them, but because he was in love with another girl. The same is true with Christians who are not giving their best to the support of the Lord's work. Instead of going to prayer meeting and preaching they went to a party or something one day and while there they met something that was different from the Lord's work. They began to think about that something by day and dream about it by night, and almost before anybody realized it they were in love with the world. They are, therefore, giving their money for the things of the world and are neglecting the Lord's work.

If it is true that they gave regularly for a few months because they were interested in the work

of the church and later stopped giving because they had lost interest, then that fact raises some more serious questions.

1. Why were they interested in the work of the church for a few months, interested to the extent of wanting to contribute to its support? There was a reason for it. Something was done to arouse their interest in the church. What was it? Why did they lose interest in the work of the church and become interested in something else? Something caused them to lose interest in the church. What was it?

Until these questions are correctly answered, we had better deal gently with those who have stopped giving. To neglect them, or to discipline them, before learning why they lost interest and stopped giving would be doing them an injustice, because instead of removing the cause for their indifference it will give them an additional cause to be indifferent. Such action would lead them to infer that all the church wanted was their money, and, therefore, when they stopped giving the church had no further need for them or interest in them. What other conclusion could they draw if while they were giving, the pastor and deacons paid them some attention; but when they stopped giving the pastor and deacons neglected them, or turned them out of the church?

The mass of people will never be enlisted by any such drastic, unscriptural methods. They should be dealt with individually and personally, and should be dealt with gently until the cause of their indifference is discovered, and, if possible, the cause removed. In some few cases their indifference may justify discipline.

In dealing with those who have stopped giving, the words of the Lord as recorded in Gal. 6:1 should be remembered and observed. "Brethren, even if a man be overtaken in any trespass ye who are spiritual restore such a one in the spirit of gentleness, looking to thyself lest thou also be tempted."

An ounce of prevention is said to be worth a pound of cure, and it is certainly true with reference to financing the Kingdom. It is much better for a church to hold and maintain the interest of her members than to allow them to become indifferent to the work and then try to re-enlist them.

Calling The Roll

Very often we sing the song, "When the Roll is Called up Yonder". It is a very beautiful sentiment, but suppose the roll were called down here every Sunday. Where would you be? Every member of the church ought to be accounted for every Sunday. To "call the roll up yonder" conveys the idea that you will be in Heaven ready to answer to your name when it is called but the work will be done before that period begins.

It will mean something to you to be able to answer to your name in Heaven but it would mean a great deal more to the sinner for you to be found in your place in the Church and able to answer the roll call down here.

The sinner looks over the Church every Sunday morning as well as the preacher, and he wonders why the Church members are not in their pews. If he does not scan the audience there is somebody else who does; namely, the Holy Spirit. The Holy Spirit is looking for you to be in your place. You could be of service to Him in reaching the sinner if you were here every Sunday morning and every Sunday evening. Your place is in your pew at both services every Sunday.

Let us "call the roll" every Sunday morning down here, then we will be surer of those who can answer "the roll call up yonder"—Presbyterian Program, Seattle, Washington.

W. M. U.

Mid Winter Conference

Each year the W. M. U. Vice Presidents and Corresponding Secretaries attend what is known as the Mid Winter Conference at Headquarters, in Birmingham, Alabama.

The Meeting comes the last three days of January, and each session held is filled to the brim with WORK. Plans for the New year are made. Suggestions for the W. M. U. Meeting of the S. B. Convention are presented and discussed, and various other phases of the Work are considered. Certainly it is a worth while Meeting.

Mrs. Cox, Union President presided at all joint sessions, and at all sessions of the Executive Board. Mrs. A. F. McMahon, Secretary for Ga. was elected Chairman of the Secretaries' Conference. As a rule we have at least three full separate sessions. This time, however, matters of such importance came up that only two sessions of the Secretaries were held. One Secretary naively remarked, "It looks as if they cannot get along without us. Are we really of so much importance."

The Executive Board, consisting of the Vice Presidents, one from each state, and the local board members are, however, a "host within themselves," and can really manage affairs in a very splendid way. It is esteemed a privilege of the Secretaries to attend the Meetings.

To many of us, the discussions concerning the Ruby Anniversary outcome seemed uppermost. Only three states attained the full goal. Mississippi was not one of them. We did however go beyond our financial goal, and reach more than our prorata share of the 40,000 new members. And had we "taken stock" in December instead of a month or so later we would have made a 44 percent increase in organizations. But, according to the ruling we had to suffer loss because of so many "dead ones" not cut from the roll a bit earlier. But we are not grieving. We did a very splendid year's work. And a bit later, when our Anniversary Chairman makes her full report I am sure every Mississippian will find cause for rejoicing. One outcome of the Conference was a resolution passed that hereafter each state will correct errors in her books before sending in reports to Headquarters. That is we will take stock in December rather than in January or later.

The fact that Mississippi did not attain all three aims, did not interfere in the least with enthusiastic plans concerning the make up of "The Book of Remembrance". As each State Secretary gave out her special plans, we were happy to accept some suggestions; but felt convinced that our Book, as it is being planned, will not fall behind any of them in arrangement, subject matter, and in truthful details of our accomplishments. We are hoping to have the Book ready to display at our State Convention in Greenwood, April 2-4. Beloved, it will be worth the trip to see the Book!

Our Union V. P. Mrs. Aven was kept away from the Conference by serious illness of a relative. She sent our Miss Traylor along with the Secretary to represent the State. We both did our best for her, and you. But we always miss our Mississippi Vice President when she is absent from the Conference.

SUGGESTED LEAFLETS—Supplement to The Program

March—The New Negro, a Missionary Challenge

	Cents
America's Tenth Man.....	3
How Can We Help the Negro?.....	3
Experiences with "a New Woman".....	3
That Green Carpet.....	3
The Negro in the New Working World.....	2
Thinking Black in America.....	3
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W. M. U. LITERATURE DEPARTMENT

1111 Comer Bldg.
Birmingham, Ala.

THE INDIANS AND OTHER DENOMINATIONS

Other denominations have not overlooked the Christian education of the Indian, but with all these schools they may be operating, there is still ample room for considerable enlargement of the Southern Baptist work among these noble people. The Indian is especially favorable to the freedom he finds among Baptists. The simple, clear-cut statements of the Baptist faith meets his idea of the simplicity of the Bible upon these great doctrines. The outside manifestation of the Baptist doctrine, such as baptism, Lord's Supper, and self-government make their appeal to the Indian. There are eleven denominational schools located in Oklahoma, and perhaps some small ones that are not named. The Northern Baptist Convention has one; the Lutherans one; the Methodists one; the Presbyterian three; the Roman Catholics five. Of this number seven are called contract schools. A contract school is one that has a contract with the Government to pay \$125 for each student enrolled up to a given number. The denominations represented in the Oklahoma Indian school life have contracts as follows: Presbyterians, 238 contract children; Catholics, have five schools, with 258 contract children. Of course wherever these denominational schools are operating they will have their influence in molding the religious ideas of the Indian. Many of these Indians were Baptists when they located in this country; this is especially true of the Cherokees, in whose nation the Lutherans are operating a school at Oakes, Oklahoma. With this mission school located in their midst they will feel the influence. If Southern Baptists are to conserve the fruits of their labors, of former days, they must meet the conditions of the present day. The Indian has been trained to attend boarding schools, and if the Baptists have nothing to offer, many will attend those that are offered.

—"Nuyaga Indian School"

Some Items From Principal's Report To Board For Months Of November & December, 1928

At this season we are having many causes for rejoicing. Among these causes we are thanking God for many good friends who are expressing their thought for us at this time. Gifts are pouring in from all over the southland. Canned fruit and preserves, cakes, apples, nuts, potatoes, tea towels, dust cloths, etc. The lovely turkeys which we enjoyed for Thanksgiving dinner were a gift of the school's dear friend, Dr. L. B. Warren, who has provided our Thanksgiving turkeys for many years.

Among the guests who have brought pleasure to us through this past month are Miss Annie Williams, who gave us three wonderful messages on personality and the dedicating of that personality to God; Miss Elizabeth Kethly, a former student and a missionary to China, Miss Lottie McCoy, a graduate of last year, came for two nights and a day. Miss McCoy is teaching at the Baptist mountain school at Barbourville, Ky. Miss Glenna James, of Virginia, now teaching in Bethel College, came for just one night. Other guests who came for a meal and brought us great joy are Miss Margaret Frost, Mrs. Prestridge, Mrs. McIver (mother of dear Mrs. Woody) and Mrs. Wood, sister of Mrs. Woody and at one time our own music teacher; Dr. and Mrs. McGinty. Miss Coombs and two students returning from the B. S. U. Conference en route home.

Our Christmas season was an unusually beautiful one. The Christmas party on the night of December 18th was a great success. The pageant on Saturday night, the 22nd, was lovely and impressive, and Christmas Day itself was filled with cheer and joy from beginning to end. From the happy breakfast hour, when many messages were read from former students and other friends, we went to our morning service where the whole

theme was "No Room in the Inn". The resolve of our hearts was to make more room for Him in our lives and in all of our plans and service.

Our good friends from all over the southland generously showered us with good things. The turkey for our Christmas dinner, provided by the women of Oklahoma, was most delicious, and being stuffed with fresh oysters from the women of the District of Columbia added to its flavor. The lovely cake for dessert was sent by the Mississippi women and the beautiful "pink" grapefruit for breakfast came from the women of Texas. So you see how the women of W. M. U. from all over the south take care of us. As each gift is served we announce at table the friends furnishing the treat. I wish the women could see the happy, grateful faces of these fine girls as these announcements are made. So you see we had many Christmas joys, and chief among our joys was that of having more than \$1000.00 for our love gift—the price of a perfect ruby to lay at the feet of our King on His birthday. (The offering finally reached \$1092.00)

One student Miss Smith of Georgia, returned home on account of illness of few days ago. Another student, Miss James of Virginia, graduated in mid-year and went at once to take up some work in a hospital in Richmond, as well as some further study. The new term brought to us another student, Miss Josephine Riley of Arkansas, making 84 boarding students enrolled, and several others hoping to come in a little later.

Since last Board meeting day we have enjoyed two Praise Services. One led by Miss Hasty of Georgia, "The spirit-filled life", and the other led by Miss Waldon of Virginia, "At the gate beautiful". Both services were mountain-top experiences for us all.

A recent item of interest was a small fire in the elevator shaft last Saturday. We called the Department and had immediate response. The girls were all beautiful in this little time that might have been excitement, and helped us in every way. It did make a little added interest to be having eight or ten big firemen climbing the marble stairs toward the third floor, and to have representatives from the Electric Company, the Police Department and the newspapers. However, the newspaper men were disappointed that they did not get an exciting tale of excited students. The Student Volunteers were holding their usual Saturday evening service in the parlors at the time all this was going on and as the group of firemen marched out the closing hymn, "Crown Him Lord of all" was being sung. The damage was not very great and is completely covered by insurance. As I write this report the elevator company is getting the elevator in good shape again.

Praising God for the blessings of the old year we enter 1929 with high resolve to follow the Master more closely and to live more completely for Him and Him alone. As we brought at Christmas our love offering of money we undertake in the New Year definite plans for a love offering of souls through definite prayers for the lost.

—Janie Cree Bose.

(Continued from page 7)

ing this to two humble disciples on the way to Emmaus. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Later on he did the same with the apostles. "Then opened he their understanding, that they might understand the scriptures...." (Luke 24:27, 45,46).

Do we now realize what a marvelous revelation of God we have in our Bible? We cannot expect to have an intimate and personal knowledge of God unless we know the Scriptures.

—Sunday School Times.

Dr. W. R. White, of Lubbock, Texas, conducted a revival in Baylor University, preaching three times a day. There were many conversions and consecrations to special service.

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East Mississippi Department

By R. L. Breland

The Trail of a Purpose

Some one has truly said that the will and desires of God often fail of accomplishment but his purposes never. That is true, especially of the purposes of God; not one ever failed to reach its intended conclusion. Though oftentimes in bringing His purposes to pass the story and trail of the accomplishment reads almost like real romance; and yet it is as true as life can make it. This was true with Abraham, with Jacob, with Moses, with Paul and many others of God's elect. And so is it true in the lives of many who have lived this side of the Bible days, and it is still being proven true as day by day we view the experiences of men. God's purposes that a life shall reach a certain stage and that a person shall become a certain kind of man or woman in the world; often the road is long and deviating that they travel, but they reach the purposes of God by and by.

Somewhere about the year 1800 a little boy was born somewhere in France. He was given the name of Joseph, Joseph Merkell. There was nothing out of the ordinary connected with the life of this boy so far as we know, just an ordinary country boy, but his trail in life illustrates how God, through natural course of events, brings to pass His wonderful purposes in the life of an individual. When of age Joseph Merkell, hearing of the wonderful opportunities to be found in the new world across the Atlantic, made up his mind to visit that fair land of promise. Accordingly he left the humble home of his childhood in France and crossed the sea to make a home and a future in the land of liberty. Severe storms were encountered on the way but the landing was safely made and he took up his abode in America, never to return to his former home and loved ones.

Finally we find him in the little town of Meridian, this was when that fine city of today was only a hamlet, and the proprietor of a little taylorshop. A little brunette

Orphanage Signal

As we think of the Orphanage we should not only think of the number of children we have in the Home, but think of the great multitude over the state that should be taken in. We received in one day last week twenty applications for children that communities felt should be in the Orphanage. But with the limited amount of funds received our Baptist people of Mississippi cannot hope to get into the Orphanage all the children that they feel should be there. But if every Baptist in the state would stand behind the Co-operative Program and with every church and Sunday School planning for the Mothers Day Offering, there isn't any reason why our Orphanage problem shouldn't be solved.

Judge Long is pushing forward with his "One Hundred Dollar Club", which I wish I was able to join. And yet there are lots of Baptists over the state of Mississippi that can join that club, therefore doing a great part for the Orphanage children.

There are a number of buildings needed, which will have to be built before we can look to our Orphanage with pride. No doubt a number of you Baptists have sufficient funds that you can erect these needy build-

maiden passed his shop occasionally and Joseph was impressed with her appearance and set about to know more about this pretty maiden of Dutch descent. He finally succeeded in getting acquainted with this maiden of tender years, which acquaintance soon ripened into a more serious matter and finally wound up in a wedding, when Miss Frances Brookshire, a daughter of one William Brookshire, became the wife of Joseph Merkell, the boy from France.

Now it so happened—or did it just happen, or was it one link of the trail of God's purposes in life of this boy?—that this family of Brookshires were consistent Baptists. Of just what religious faith Joseph was at this time I do not know, perhaps Catholic as that was the prevailing religion in France. However, his good Baptist wife soon brought him to her way of seeing Bible truths, and Joseph was soundly converted and united with the Baptist Church. They settled in Neshoba County, Miss., later and Bro. Merkell and his good wife became members of old Good Hope Baptist Church which is located five miles southwest of Philadelphia, where they lived for years and years as consistent Baptists, reared a large family, mostly girls, whose offspring are living still in considerable numbers on those parts. One daughter, Mary Jane, became the wife of Eld Steven J. Tullos and still lives at Philadelphia, Miss.

I have seen Joseph Merkell many a time, he has visited in our home; he was loved, honored and respected by all who knew him. He was faithful to his church and to the truth. He died several years ago, at a ripe old age, and his dust now lies buried

ings, without hampering our denominational work. Think what it would mean in both comfort and pride if we had a nice isolation or hospital building. A new dormitory for our older girls, a central dining hall and store-room, and a modern dairy barn.

It seems to me since we Baptists do not owe anything on the plant we have, that we certainly could make progress on this wonderful location.

I do not know as yet where I will locate. I am simply waiting for the Lord's leadership. But I do know one thing, that wherever I am, my heart and soul will be with the Orphanage. We must march forward.

Practically our only need now is a great building program.

There are a few articles that we need at present, such as tooth brushes and paste, combs, hose for the older girls and pencils. I am sure Baptists of the state can send these without any special trouble.

You should come to see your children, the finest group of children in the world.

Signed, B. E. Massey,
Supt. Miss. Bap. Orphanage.

in the soil of his adopted country.

My faith is that God had purposed that Joseph Merkell should be saved, that he should become a useful Baptist and good citizen, rear a useful family and live a useful life. In order that these purposes should be accomplished it was necessary that Joseph should come to America, thence to Meridian, that this pretty brunette Baptist girl should pass his shop, that they should get married, all of which events led to his faith in God and salvation and his useful position in the world, thence to heaven; hence "the trail of a purpose." Is this too much predestination and purpose for you? Not for me.

Speaking of retiring of Dr. J. A. Taylor from the pastorate of the First Baptist Church of Brookhaven, a news item says: "During the 11 year pastorate here of Dr. J. A. Taylor, the First Baptist Church has received 1,159 members. Of these 764 were by letter, and 359 on profession of faith. The average per year has been a little more than 100 members added to the membership. The pastor has made 4,666 visits, performed 247 wedding ceremonies and conducted 270 funerals." This is another good record of work.

I also learn through a news item—"That the First Baptist Church of Clarksdale, of which Dr. W. M. Bostic, formerly of Memphis, is the pastor, yesterday extended a unanimous call to Roger Hickman, of Petersburg, Tenn., to serve as assistant pastor and choir leader."

"Thus, my brethren, that which to the eye of the worldling, looking

from without, seems in the Christian to be self-denial and self-sacrifice, is, in the experience of the Christian himself, supreme satisfaction with the Lord Jesus"—William Taylor, D.D.

From the Bulletin of the First Baptist Church, Richmond, Ky., Rev. Clyde L. Breland, Pastor, the following is taken: "The Pastor's New Year resolution was to read the Bible through consecutively this year. On the first day of the year he began with the first chapters of Genesis, Job and Mathew. By reading one chapter a day from each of these three sections, it is possible to read the entire Bible within the year and re-read a part of the New Testament."

MATTERS OF INTEREST FROM SOUTHWESTERN L. A. Myers

A Mission Study Institute in which many widely known teachers of the South will engage is scheduled to be held in connection with the Woman's Training School, Southwestern Seminary, March 13-16.

Teachers include Mesdames Taul B. White, Una Roberts Lawrence, T. C. Jester, A. L. Aulick, and Wood Alexander. Mrs. William B. McGarity, Superintendent of the Training School, and Mrs. J. H. Weatherby, active district worker in Texas, will direct the Institute.

The W. M. U. Personal Service Chairmen throughout the entire South are invited to attend the Institute as guests of the Training School. This free entertainment is given in recognition of the splendid services of this group of workers.

Study Course Books studied will embrace "History of Missions", "The Quest", "The Pathfinder", "The Call Drum", etc. The class work will be practical in that special demonstration work will be carried out and behind the entire course will be the idea of teaching teachers how to teach.

Somebody asked the patient how he happened to be in the insane asylum, and this was his reply:

"Well, you see, I married a widow with a grown-up daughter, and then my father married my wife's daughter, and that made my wife the mother-in-law of her father-in-law, and my father became my step-son.

"Then my step-mother, the daughter of my wife, had a son, and that boy, of course, was my brother because he was my father's son; but he was also the son of my wife's daughter, and therefore her grandson, and that made me grandfather of my step-brother.

"Then my wife had a son, so my mother-in-law, the step-sister of my son, is also his grandmother because he is her step-son's child; my father is the brother-in-law of my child because his step-sister is his wife. I am the brother of my own son, who is also the son of my step-grandmother; I am my mother's brother-in-law; my wife is her own child's aunt; my son is my father's nephew and I am my own grandfather! That's why I am here."

The Sunday School Department

February 10, 1929

REPENTANCE AND FAITH, Acts 2:32-39; Luke 15:11-24. (From Points for Emphasis by H. C. Moore) Golden Text—Repent ye, and believe in the gospel. Mark 1:15.

1. PETER IN THE SERMON AT PENTECOST preached repentance and faith. (1) The Gospel of Christ was preached by Peter, the recognized leader of Apostles. He was a devout disciple of Jesus, though far from perfect; a man of prayer; a searcher of Scripture, as his sermon showed; and full of the Spirit. He appeared at the right moment when interest was running high over the miracle of the tongues. He stood up so all could hear. In his opening words he addressed his hearers courteously and directly; promised them the information they needed; challenged and chained their attention, and then proceeded with explanation and proclamation. The miracle was accounted for by the advent of the Spirit, as Joel prophesied. The proclamation centered directly and exclusively upon Jesus of Nazareth as the redeeming, risen and reigning Messiah. Note how Peter touches successively upon his humnity, "a man"; his Messiahship, "approved of God; his miracles; his manifestation, "in the midst of you"; his submission to his enemies according to divine foreknowledge; his unlawful crucifixion by the lawless; his resurrection, as David prophesied; his appearance to credible witnesses; his exaltation on High; his bestowal of the Holy Spirit; his mediatorial reign as Lord and Christ. Let all Israel know it! (2) The Gospel of Conversion requires repentance. This divine command was squarely, strongly, almost sternly stated to the throng that heard, felt deep conviction, called for guidance and implied a readiness to obey. Alike to those who crucified Jesus and those who simply declined his atonement the unvarying, inexorable mandate comes: Repent! Turn from sin: turn to the Saviour! Afterward comes baptism, showing obedience and symbolizing remission of sins; the gift of the Holy Spirit as our Guide and Comforter; then a white and useful life.

2. JESUS IN THE STORY OF THE PRODIGAL pictured repentance and faith. (1) The heir of fortune in a luxurious oriental home, calls for his share (one-third, since his older brother would be entitled to a double portion of the paternal possessions consisting mainly of money, jewels, and precious stones. Seeing the futility of restraint, the father grants the request, though retaining a financial reserve and parental authority. Now a free man with a fortune and a future, he frets no longer at the narrowness of home with its irksome duties, dull companionships, and unsatisfying pleasures. Out into the great wide world he goes, ostensibly perhaps to visit the centers of trade and become a Croesus of finance, but actually in search

of pleasure. Soon he finds himself in a far country with plenty of money and daily making new friends whose company costs in cash and character. Does he become dissolute? Perhaps so. At least he is wildly wasteful without the slightest income to cover his enormous output. The result is inevitable;

soon he is solitary and penniless in a strange land overswept at the moment by a mighty famine. (2) The hireling of famine, ignoble as it is, and unworthy of his father's son, forces himself upon the unwilling generosity of a Gentile, who not having the heart to thrust him forth to certain starvation, puts him at the task of the lowest menial in Israel. How quickly the rich heir has become the ragged swine-herd! And his earnings are not enough to secure sufficient food. He fain would fill himself with the pods of the carob tree which the hogs greedily ate,

but they were a mockery of physical nutriment. Oh, for a crumb from those who erstwhile sat down to his banquets! But not a hand is extended to him. (3) The hero of faith emerges from the depths. Spend-thrift and swineherd successively, he is now the real son of his father. He sees his condition is due to his conduct and knows that he is in a far worse plight than the servants on his father's estate. That he had left home is obscured by the fact that he had transgressed his father's law. What does he do? First, he

(Continued on page 15)

The BEAUTIFUL ROSE WINDOW of NOTRE DAME

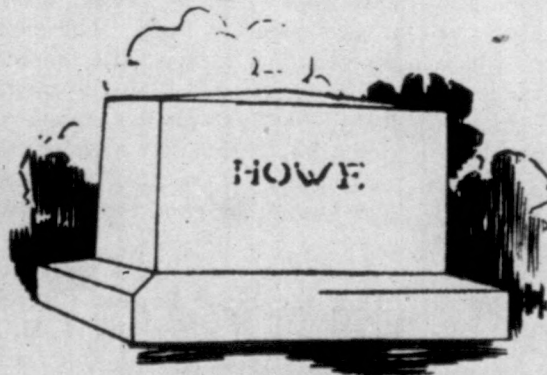
THE Famous Rose Window of the Cathedral of Notre Dame in Paris is a work of infinite beauty and splendor. It is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. The color of gorgeous gems and precious stones are wrought into this magnificent spectacle for the admiration of passing thousands through all the years. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

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It is found, also, that the beautiful colors of Winnsboro Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite,—which is a composite of these actual precious stone crystals,—is highly polished, all the beauty and color of these jewels become visible. Could a more beautiful monumental stone be found anywhere than this?

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Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:—

Dr. Lipsey went to New Orleans last week and was at the Baptist Bible Institute part of the time. While he was there in the dining-room, I think, a very pretty and sweet-faced girl, with dark hair and eyes, came up and spoke to him, and was so glad to see him. Who do you suppose she was? Why, our "B. B. I. girl", Miss Gladys Andrews! When he told me about it, it made me wish I had been there, too.

Sadness reigns at the Baptist Bible Institute now. The sweet daughter of Dr. and Mrs. Hamilton, of whose illness I told you last week, died on last Saturday morning. But they knew she was God's child and that He loved her even more than they did. That is a great comfort, indeed, the greatest a father and mother could have.

I am giving you some letters this week: I have a good many of them now. Last week, our space was nearly filled with the list of books needed at the Baptist Orphanage. Don't forget to look on the book shelves in your home and see if you have any of these books that Mother and Daddy will let you send to the orphans.

Much love, from, Mrs. Lipsey.

During all the months that the flood waters were on the earth, we are not told that God spoke to Noah, but He had not forgotten him, and at the proper time, He caused the waters to go down. Tho' the tops of the mountains could not yet be seen, they were not very far below the water, and God brought the great boat to rest on the top of Mt. Ararat. During this time, Noah sent out a raven and a dove, to see if he could find out how much the water had gone down. The raven did not come back into the ark, but perhaps, from verse seven, we may conclude that it flew about, "to and fro", and at night rested on the top of the ark. At any rate, it was able to take care of itself. When the dove, after her second trip from the ark, brought back an olive leaf, we can imagine how happy this shut-in family felt, when they knew the trees were peeping up out of the water.

As Noah did not go in to the ark without God's command, so now he did not go out until God was ready for him to go. At last God spoke to him, after a silence, of more than a year, and told him to lead his company out, men and women, beasts and birds and creeping things, to bring life again upon the earth. What was the first thing that Noah did? Did he get his boys together to build some houses for them in a hurry? He built an altar, where he could worship God, and thank Him for His goodness in taking care of them and preserving their lives. He used some of the animals that were so scarce then, to sacrifice to God. I think that God was pleased with this worship and praise. Do we always thank Him for taking care of us? He promised that He would never again put to death all the people of the earth. We know that while the earth continues, we may always look for Spring and Summer, Autumn and Winter, and for day following night, because our God has said they "shall not cease".

Winner in Bible Questions: Thelma Winstead, Morton, Miss. Correct answers from: Mary Alice Johnson, Evelyn Sandidge, Harold Young, Vernon D. & Mary Elizabeth Nobles, Winnie Wade, Rena Mae Martin, Fay Earl, Sarah Edd, & Lillie Velma Pittman.

Our Bible Band: Kathryn Monteth, Gladys Cook, Audra Cook, Mrs. Spence, Jesse S. White, Mary Alice

Johnson, Evelyn Sandidge, Harold Young, Vernon D. Nobles, Mary Elizabeth Nobles, Rena Mae Martin, Winnie Wade, A Friend, Allen C. Clarke, Hosea H. Locke, Fay Earl Pittman, Sarah Edd, Pittman, Lillie Velma Pittman, Mrs. Lipsey, Ray Hammons.

Slate Springs, Miss., Jan. 28, 1929.

Dear Mrs. Lipsey:

We are three little sisters, and we want to join the Bible Study. We have been reading the chapter every week. We looked up the answers to your Bible questions. I, Fay Earl, was 7 years old Dec. 17, and am in the second grade at school. I like to go to school, but best of all I like to go to my Grandmother's house. She was 74 years old Sat. Grandpapa will be 77 in May. My Aunt Ruth and Uncle Till live with them. They are all so good to me. I, Sarah Edd, am 8 years old and in the fourth grade. I like school and love my teacher. I have my Grandpapa Pittman's name, Edd. He lives at Eupora. I like to go over there, but my Daddy has been sick a long time and I help Mamma wait on him. I, Lilla Velma, wrote you before Xmas. I enjoy reading the letters. I wrote Sue Belle Johnson. Do you reckon she will answer me? What does she call you most? Tell me, please. We have 2 brothers, one is 4 years old. He wants to go to school. He is going to send his little slippers to the Orphanage. I hope they will fit some little boy. We will send some money next time. Love from all,

Fay Earl, Sarah Edd and Lilla Pittman.

This is a nice letter, children, and I appreciate it. I hope, Lillie, that Sue Bell will reply to your letter, and I think she will. She is my little niece, and calls me Auntie.

Lucedale, Miss., Jan. 26, 1929.

Dear Mrs. Lipsey:

I am writing you my second time. One year ago I wrote you and sent some money for the orphans. This time I'm sending 25c for our B. B. I. girl. I did not mean to be this long sending it, for my heart wants to do all I can to help God's people. Mother's subscription ran out to the Record in Nov. and she renewed this month. How happy I was, for I truly enjoy The Children's Circle. I'm glad we children can help in so great a way. I am planning to visit our Orphanage to see what the children have done, may say right here "God bless Bro Massey". It makes our hearts sad to give him up. I am 8 years old. We have a new pastor, Bro. Gunn. We love him dearly. Will try to write a better letter next time, for I'm going to send some more for our B. B. I. girl soon. With best wishes to you and Dr. Lipsey, I am,

Sincerely,—Willard Mills
P. S.—I'm reading the Bible study and enjoy it so much, for I love to study God's Word.

We are glad to have you back with us again, Willard, and thank you for the money. Yes, we are, indeed, sorry to part with Bro. Massey.

Morton, Miss., Jan. 25, 1929.

Dear Mrs. Lipsey:

I am writing you for my first time. I read the children's page every week. I am 8 years of age. I have blue eyes and white hair. I am in the third grade. I have 2 brothers and 1 sister. My least brother's name is Edward Mandel Gaddis, and my biggest brother's name is Fred Lewell Gaddis. My sister's name is Minnie Zula Gaddis. Well, I had better cut short this time.

—Rosa Wilma Gaddis

Come again soon, Rosa, and get Fred and Minnie to write, too. I don't believe your head is white; I think it must be light golden.

Brookhaven, Miss., Jan. 26, 1929.

Dear Mrs. Lipsey:

I am a boy 10 years old, but I will be 11 Feb. 8. I have blue eyes, brown hair and weigh 70 pounds. I go to school at Brookhaven. I am in the fifth grade, and my teacher is Miss Tina Lee Furlow. We finished our examinations yesterday, and I am glad we did. I am taking the Bible study and I am also sending the answers to the questions. I will write again and send some money.

Your new friend,—Harold Young.
I have met Miss Furlow, I think. You must know my son, Prof. Lipsey, don't you, Harold? Write again.

Ecu, Miss., Jan. 25, 1929.

Dear Mrs. Lipsey:

Have you room for two more in your Circle? We have been planning to write you for a long time, but have been taking tests. We enjoy reading the page. I, Annie Mae West, am 8 years old, and in the fourth grade. My teacher's name is Miss Mary Foust. I have written to the page before. I then lived at Ackerman, but now I live at Ecu. And I, Ruth Sage Tucker, am 11 years old, and in the seventh grade. My teacher's name is Mrs. E. S. Holmes. I have never written before. With love and best wishes,

Ruth Tucker & Annie West.

I wonder if you two, Ruth and Annie, are cousins, or just dear friends? Come again soon, to tell us about it.

Oakland, Miss., Jan. 25, 1929.

Will you let a 13 year old girl join your happy band? Well, I will tell you what I look like. Here I go. I have auburn (reddish brown) hair. My eyes are blue. I am 5 ft., 5 in. I weigh 125 lb. I have 2 sisters and 2 brothers. Their names are Lena Mae, Mary Elizabeth, Horace and Johnnie. I am sending 5c for Miss Gladys. Lots of love,

—Lillie Cockrell.

You are nearly as tall as I am, Lillie, and weigh more. You didn't say you had fair complexion, but I feel sure you have. Thank you for the money.

Oakland, Miss., Jan. 24, 1929.

Dear Mrs. Lipsey:

Will you let a 19 year old girl join your happy Band? My brother takes the Record, and we sure do think it is a grand paper. I am still blessed with a Mother, but my Father died 6 years ago. I have 2 sisters and 2 brothers. One of my sisters is married, Mrs. Clyde Cook, and my small sister goes to school. Her name is Lillie. I do not go to school, altho I did not finish school. Please find enclosed 5c for the B. B. I. girl. May God bless you in your work—and everyone.

Your new member.

—Lena Mae Cockrell.

We are pleased to have you with us, Lena Mae, and thank you for the money. I suspect you are a great help to your Mother, with the younger ones.

Stephenson, Miss., Jan. 26, 1929.

Dear Mrs. Lipsey:

Last year our G. A. girls made a birthday box in which on each one's birthday a penny for each year was put in to be sent you for Miss Gladys Andrews. We see by the last number of the Record that you lack only a little more than a dollar, so we hope that our contribution of \$1.50 will help make up the balance. Those contributing were Grace Moore, Camille Fagot, Bonnie Estes, Margarette McDowell, Edna McCurley, Annie Mae Flack, Adel Crum, Annie B. Crum, Beatrice Nelson, Nona Mae Taylor and Juanita Day. With best wishes for Miss Gladys and your splendid work,

—Mrs. Robt. Brannon, G. A. Cnslr.

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Dr. TICHENOR'S ANTISEPTIC

NEW ORLEANS
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Vaiden, Miss., Jan. 17, 1929.

Dear Mrs. Lipsey:

I am so glad that we have a "Children's Circle" so all the little girls and boys can have a better chance to help the orphans and B. B. I. girl. I am 11 years old, and in the seventh grade at school. I have 2 mighty sweet teachers. I also go to S. S. My Mother is my S. S. teacher. I am sending 10c to either the orphans or the B. B. I. girl. Best wishes to all, I am,

Sara L. McPherson.

Thank you, Sara, and you must look on our list of gifts next week and see where yours went. Write to us again, soon.

Clinton, Miss., Jan. 27, 1929.

Dear Mrs. Lipsey:

It has been a long time since I have written to the children's page, though I live in the same place you do. I thought I would answer the questions you had for us in your last letter. I don't want to be greedy, but I would like to see my name first in the list. I was lucky not to be sick any time while the flu was so bad. I would like for anyone to write to me that would. I don't want to take up too much room, but I want to add that I have been keeping up with Bible Study.

—Mary Alice Johnson.

Book Notes

BOOK NOTES
All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.
O. OLIN GREEN, A.B., Th.M.
Hazlehurst, Miss.

"Books! Books! Books!

And we thank Thee, God,
For the light in them;
For the might in them;
For the urge in them;
And the surge in them;
For the souls they wake
And the paths they break;
For the gong in them
And the song in them;
For the throngs of folk they bring
to us
And the songs of hope they sing to
us!"

—Wm. L. Stidger.

Seeing the Future, by Christabel Pankhurst. (Harper and Brothers.) \$2.50.

The note of optimism sounded by this author will cause the book to make a powerful appeal to its readers. The social, moral, and even the religious unrest of the times is causing many to ask the questions: "What is the cause of all this?" and, "Is there a remedy?" These questions are discussed in a most illuminating manner, revealing a knowledge of history, science, political and social conditions and a scriptural insight possessed by few writers. The "signs of the times" as manifested in upheavals of nature, moral conditions, wars and rumors of wars, the Jews in Palestine and the modern policy of nations all portend, the author thinks, a new era of peace and righteousness upon the earth.

How to Criticize Books, by Llewellyn Jones (W. W. Norton & Co., New York). Price \$1.75.

How our hand trembles when we attempt to criticize a book which tells us how to do that very thing! We are now all the more conscious of work imperfectly done, but our hope lies in the fact that with this book as a guide we shall make fewer mistakes in the future. "In reviewing a book," says the author, "you look at it and report what you see; in criticizing a book you look at the book, at its background, at all its implications—and report what you see". The discussions are incisive and discriminating and writers especially will find in this book much that is helpful.

Morals for Ministers, by R. E. X. (The Macmillan Company). Price \$1.50.

This is one of the most common-sense books for the minister we have ever read. We unhesitatingly commend it to our ministerial brethren. Some big-hearted brother could do no better work than to present all of our ministerial students and young pastors with a copy of this excellent book. Many common mistakes would be avoided and much joy and strength would be added to the life and work of the minister.

Building the Intermediate Department, by Mary Virginia Lee (Baptist Sunday School Board). Cloth 60c; paper 40c.

The author of this excellent vol-

ume is Secretary of the Intermediate Department of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Everything pertaining to the Intermediate Department is discussed. An intelligent application of the plans and suggestions of the author would revolutionize the work of this department in every church. All the suggestions are wise, sensible and practical and superintendents will do well to follow them. The book will meet a long-felt need.

Peter Pan, by J. M. Barrie (Charles Scribner's Sons). Price \$1.25.

This is probably the best play from the pen of this notable author and playwright. Application for the right to perform this play must be made to Charles Frohman, Inc., Empire Theater, New York.

Foundations of Christian Relief, by Francis L. Strickland (The Abingdon Press). Price \$2.50.

While this work was published some years ago its contents will have a permanent interest and value to students of the philosophy of religion. "The purpose is to present a view of the great truth of a gradually unfolding revelation of God in human life". The grounds of religious certainty are set forth clearly and forcibly. While the author deals with profound themes his language is clear and his arguments are convincing. This admirable and profound discussion closes with a great chapter on: "The Christian Faith in Immortality". The book is worthy of careful and prolonged study.

The Epic of the Earth, by Wm. L. Stidger (The Abingdon Press).

Here is another series of interpretations of the Bible and Nature. The author has the insight of the poet, the artistic touch of the painter, and the vision of the prophet. He begins with "The Epic of the Earth" and closes with "The Climb to God". Such other themes as the snows, the glaciers, the winds, the icebergs, the springs, the canyons, the lakes, thunders and lightnings are dwelt upon in a most fascinating and illuminating manner. The book will help us to see God in everything.

"NOT AS I WILL, BUT AS THOU WILT"

Some years ago while I was pastor in South Mississippi I was invited out about 10 miles to assist in a protracted meeting. Upon going on the field I found an ideal old style country church with a constituency of progressive, independent and prosperous people, mostly Baptists. In one of the most prominent families of the community was a son of some 18 summers who was easily the leading social spirit of the surrounding country. He was a fine young fellow with raven black hair and bright, piercing black eyes, as tidy as a dancing master and a general favorite with everybody. He had spent a year or two in college, which gave him an air of ease and dignity with all he met. But he was not a Christian, and was as wild as the devil could desire. I was not long getting interested in Johnnie, and it occurred to me that I wanted him

for a preacher. So I began praying right along that line. I said, "Lord, if thou wilt, just lay thy hands on him and give him a genuine case of regeneration and then put him to preaching. It will be a great meeting even if nobody else is converted." And I preached along that line. In every sermon I tried to say something that would touch him. Of course, I was careful not to let him know, and the week went by and if Johnnie had a serious thought I never knew of it.

At the close of the meeting the pastor buried with Christ in baptism about fourteen happy young folks from ten to twenty years old, among whom was an unpretentious red-headed boy of a fine family about thirteen years old. When I saw him led up from his watery grave by Pastor Davis little did I

think that that dear boy was God's answer to my earnest prayers for a preacher. Little did I think that I would ever live to see J. L. Boyd develop into the stalwart preacher that he now is.

Excuse me, Bro. Boyd, but I feel like I have a peculiar interest in you. I love you and am proud of your career. I am now old, and will soon pass over, but I rejoice that we have all over the state and out of the state such an army of cultured and consecrated younger ministers to carry forward the work of our common Lord and Master.

—W. M. Farmer, Como.

Mr. Newlywed: "Who spilled mustard on this waffle, dear?"

Mrs. Newlywed: "Oh, Harold! how could you? This is lemon pie."

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Physicians advise that the chief danger in this epidemic is AFTER influenza. Then, more than ever, colds attacking a child's weakened system may lead to bronchitis, pneumonia, sinus trouble, abscess of the ear, mastoiditis, or even the dread meningitis.

Check Colds Without "Dosing"

A peculiarity of influenza is that its toxins leave the digestive system upset. Too much "dosing" further disturbs the digestion and lessens the appetite, just when the child needs nourishment more than ever. Internal medication should therefore be avoided, except on the advice of a physician.

As Vicks VapoRub is applied externally, it can be used freely at the first sign of a cold with no fear of upsetting even the most delicate stomach. Just rub it on the throat and chest at bedtime.

Vicks Acts 2 Ways at Once

(1) Its medicated vapors, released by the body warmth, are inhaled direct to the inflamed air-passages, loosening the phlegm and easing the difficult breathing.

(2) At the same time, Vicks acts through the skin like a poultice, "drawing out" tightness and soreness, and thus helping the vapors to break up the congestion.

Of course, Vicks 2-way action is just as effective for adults' cold-troubles as it is for those of children.

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Oxford, Mississippi

Christmas Comes But Once a Year

Christmas comes but once a year, and that is true of our Sunday School and B. Y. P. U. Convention. It comes but once a year and we look forward to it as eagerly as we do to the coming of Christmas. This year it will be in Jackson First Church, beginning the evening of March 19 and continuing through Thursday evening, March 21. Dr. Marshall Craig of Dallas, Texas, will be the inspirational speaker for each of the three evening services. Dr. Craig is among the greatest of our religious platform speakers and will be a wonderful inspiration to every one who has the privilege of attending this convention. Dr. T. L. Holcomb, Executive Secretary of the Texas Baptist Convention, will be one of the speakers, and he ranks second to none as a leader and speaker. Dr. John L. Hill, book editor of the Sunday School Board, Nashville, will be with us for Thursday of the convention. He is the favorite of thousands of young people who know him. He has a large place in the hearts of Mississippi Baptist Young People and to hear him alone will be worth the trip to the convention. Dr. W. W. Willian, B. Y. P. U. Secretary of Florida, will be one of the speakers on Thursday (B. Y. P. U. Day) and will also lead conferences both Wednesday and Thursday mornings. Among the B. Y. P. U. leaders of the world he stands alongside of the best. Miss Elizabeth Perry, Junior-Intermediate B. Y. P. U. Leader of Alabama, will be with us to lead a conference for leaders both Wednesday and Thursday mornings and will bring to the convention an address. These with a host of others will guarantee to us the greatest convention we have yet had. We expect an attendance of 2,500.

The Mileage Banner

We are offering again this year a mileage banner. It will be given to the church that travels the largest number of miles going to and from the convention at Jackson. Example—If your delegates travel a hundred miles to the convention and you have ten delegates, that gives you two thousand miles, the trip will be 200 miles there and back and ten delegates would be 2,000 miles. This is fair to all; bring a good crowd and your mileage will be big.

West Laurel Intermediates

We are delighted to report that the Intermediate B. Y. P. U. of West Laurel is doing splendid work. They recently had their business meeting at which they checked up on the standard of excellence and found that they were 100% in four points and have determined to reach the standard this quarter. Miss Dacy Boutwell, the efficient corresponding secretary, reports the work and we congratulate them.

Moorhead Senior Going After the Standard

Mr. Joe J. Ross, the interested and efficient president of the Moorhead Senior B. Y. P. U., reports that they are doing splendid work and want to qualify as an A-1 union. They have a large number of the Sunflower High School and Junior College students as members, and through the B. Y. P. U. there are touching in a vital way many churches over the county and state.

Two Loving Cups For District Two B. Y. P. U.

The two loving cups to be awarded at the convention of District Two meeting at Greenville next June have been purchased and are being engraved. Bro. Weaver of Hernando is giving one on three points the union having the best average for the year on attendance, Bible reading and preaching attendance. Bro. Chastain of Coldwater is giving one to the union that reaches for active B. Y. P. U. enrollment the largest per cent of its possibilities during the year. Many of the unions are competing for these cups and we expect some keen competition from now to the meeting of the convention. All B. Y. P. U.'s in District Two take notice.

Pittsboro Juniors

Mrs. J. M. Box, reporting for her Juniors, gives some very encouraging information about these fine boys and girls; her letter in part is as follows: "These girls and boys are the most enthusiastic bunch I have ever seen or worked with; all are very much interested and are continually asking, 'what else can we do'. They have done quite a bit of personal service, such as visiting the sick and carrying flowers. They take pleasure in brightening up the church and have already planned to decorate the church for Easter. Last Sunday we had 21 present and every one led in sentence prayer and recited his memory work. Their behavior has been perfect for the six months we have worked together."

How Do You Get Your Averages?

This question has been asked recently, "How do you get the averages?" Suppose you have twenty members of your B. Y. P. U., next Sunday you have sixteen present, and ten members have kept up the Daily Bible Readings, will we divide ten by twenty, the number enrolled, or by sixteen, the number present?" We will of course divide by the number enrolled and in this case your grade for Bible readings would be 50%. This would be the way you would get all other averages also.

Mrs. M. W. Stone has been elected City Junior-Intermediate Leader for Meridian. She succeeds Mr. C. R. Gartin, who has held this office since the organization of the City Junior-

Intermediate B. Y. P. U. He has made of the work a splendid organization, doing much toward the advancement of this phase of our B. Y. P. U. work. Mrs. Stone has a splendid group to work with and we congratulate her on the election.

Miss Helen Morrison succeeds Mrs. W. M. Morgan as leader of the Junior B. Y. P. U. of First Church, Biloxi. Mrs. Morgan with Miss Hazel Burnside accept places in the union as sponsors.

Miss Ethel Culpepper takes the place of Mrs. M. W. Stone as leader of the Intermediate B. Y. P. U. of Fifteenth Ave., Meridian, Mrs. Stone having accepted the leadership of the City Junior-Intermediate B. Y. P. U.

Just One Month—Four Weeks

South-wide B. Y. P. U. Study Course Week is March 10-16. Have you ordered your books? Have you secured your faculty? Have you made out the detailed program? Have you begun the work of enlistment of the members to take the course? Let every Bible Readers Leader be awake to the opportunities of this week and with the other members of the instruction committee seek to enlist a 100% membership for the course.

CHIPS

"It is a matter of economy to be happy; to view life and all its conditions from the brightest angles; it enables one to seize life at its very best. It expands the soul."

"Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

"Put away all sarcasm from your speech. Never complain. Do not prophesy evil. Have a good word for every one, or else keep silent."

"If we are not responsible for the thoughts that pass our doors, we are at least responsible for those we admit and entertain."

"No good thing is failure, and no evil thing success."

"Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to character than the display of great talent and great accomplishments."

"Happiness and the sense of victory are only for those who live for conscience, and duty, and the soul's higher ideals."

"The secret of the joy of living is the proper appreciation of what we actually possess."

"Pure religion as taught by Jesus Christ is a life, a growth, a divine spirit within, coming out in love and sympathy and helpfulness to our fellowmen."

"There are two days about which nobody should ever worry, and these

are yesterday and tomorrow."

—C. M. Sherrouse

Father: "Now I'm giving you a good job in my mill. I want you to work your way up."

Son: "But, father, there's no future in it. I want to work in some place where I can marry the owner's daughter."

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Baptizing a Cowhide

(Editor's Note. The following bit of interesting history is recited by Dr. Geo. B. Eager and reprinted from the Baptist Witness, Burton, Ky.)

Many years ago I was pastor of a rural church in Louisiana. At the close of a revival meeting, several converts were to be baptized, among them a young lady of a wealthy planter's family. She had a brother who was quite a "sport" and, rumor said, a great gambler. He sent word to me that if I dared to lay my hands on her to baptize her, he would cowhide me. The baptizing had been set for the following Saturday. The deacons advised postponing it, or having the young lady to postpone her baptism. I declined to do either. I said, "I am willing to take a cowhiding any day, if necessary, in order to do my part in baptizing such a candidate."

Saturday came. The pool in the churchyard was ready; and a great crowd had come out to witness the baptizing—or the cowhiding. Standing at the pool was the belligerent brother with a cowhide whip under his coat. I took in the situation at a glance; but there, under the smiling blue sky, I opened the service with a reading of Scripture and prayer. The young lady, dressed in snowy white, stood with her lovely widowed mother on the side of the pool opposite Tom. I gave out the hymn, "Jesus, I My Cross Have Taken, All to Leave and Follow Thee." It was sung with deep solemnity, and many were moved to tears. I then turned to the white-robed maiden, and, as she came forward, took her hand and steadied her as she descended into the pool. A more beautiful or perfectly poised candidate for baptism I have never seen. There was not a tremor; but there was a light of radiant joy on her face, as of one who was conscious of following her Master in a sacred ordinance. I had her clasp her hands, and taking her clasped hands in one of mine, with the other I laid her gently in the liquid grave.

She arose with the same radiant smile; and as I turned to help her out of the pool, whom should I see, throwing a robe about her and taking her into his arms, but her brother Tom? Tenderly he carried her to her carriage, kissed her, and put her in. Then he returned in haste to the pool. There, before the amazed congregation, with tears running down his cheeks he said to me, "I want you to baptize me!" I called a conference of the church right there and had Tom tell his experience. On the strength of it, he was unanimously received; and I buried him with Christ in baptism—cowhide, tailor-made suit and all!

The new convert became at once interested in a notorious group of his old gambling companions, who lived on an island known as Wynn's Island. From this island they had expelled more than one minister who had come to convert them. Two of these they had tarred and feathered! The whole group had come from Georgia as "refugees from justice," had taken possession of this island, and had become a prosperous

but defiant community. I went at Tom's request, and on his account I received a cordial welcome to the island. I held a meeting in the schoolhouse (there was no church there) and baptized twenty-two of those great, strong, notorious men. They were later organized into a church, which is known and honored to this day as the Wynn Island Baptist church.—Form "Wings" by Gordon Hurlbutt.

DR. J. W. MAYFIELD BEGINS EIGHTH YEAR AS PASTOR AT McCOMB

By Hansford L. Simmons
(In McComb Enterprise)

In the early part of the 20th century, a young farmer was plowing down in Covington County one day. He was plainly perplexed; his brows were knit; evidently he was trying to reach a decision.

Suddenly his face lit up. He came to the end of the row, went to the house, and said, "Wife, I am going to preach." As if she were expecting this, she simply said, "All right, John." They sold out everything, went to Mississippi College, and began the battle of life anew.

Today, John W. Mayfield is pastor of the McComb First Baptist Church, one of the leading pastorates in the state—one of the leading pastors in the South.

Known and loved by thousands of people in this section, he has come to be a very part of the life of Pike and adjoining counties. People of all denominations and of no denomination have come to look on him as a friend.

But the way hasn't been all easy. He has had his trials and tribulations. He was one of the best farm-

ers South Mississippi ever produced. He knew how to grow cotton, corn, lard, pork, potatoes, and cane. And he did.

When the Lord called him to till in the vineyard of human souls, it wasn't easy to give up. But, like Samuel of old, he yielded to the call of the "Still Small Voice" when he was convinced that it was his life-work.

He went to Mississippi College, and finished in 1907; to the Southern Baptist Theological Seminary, and finished in 1909. Meanwhile, he pastored rural churches, the first being in Lincoln County at Heuck's Retreat.

Leaving the Seminary, he went to Meridian as pastor; to Wharton, Texas, for three years; to Mart, Texas, for seven years; from there he went to Opelika, Ala., where three years later the McComb First Baptist Church located and called him.

A friend of the pastor through the years says that when Mayfield got off the train at McComb every person in the crowd gathered to welcome him felt the instinctive urge, "He is the man for us." And he was.

Sunday will mark the end of his seventh year of service at McComb, and the beginning of the eighth. His friends are invited to attend the Sunday services. He has built up a strong organization; he has builded one of the best church structures in the South.

It is interesting to note that the church today has a membership of 1,538; that 681 members have been added by letter in the seven years, 258 baptized into the church, and 451 letters granted, with only 47 deaths.

In recent years Mississippi College has bestowed the honorary degree of Doctor of Divinity on this minister; he is a member of the board of trustees for that institution; and is in South-wide demand for addresses and revival meetings.

With his work going good here; with scores of friends on every side, and with a wide and growing field of service, Dr. Mayfield says he hopes, under God, to live out his years in this city—a sentiment echoed in the deepest heart of every life he has touched.

READY FOR SERVICE

We believe the work which the Lord had for us to do in Long Beach was accomplished. We leave the work in a fine shape for their new pastor Brother J. L. Low and our prayer is that he shall be able to lead them in a further grasp of the world need of the Word at the hand of the individual person.

In the meantime we are awaiting our Heavenly Father's will in a further work, either evangelistic or pastoral. Our address at present is 311, 11-Ave., Hattiesburg, Miss., and any one desiring to have communication with us at this location may avail themselves of the changed address. Telephone communications will call for number 1007-J.

May the blessings of the Lord be with you.

Fraternally,

—J. H. Gunn

IN MEMORIAM

In Memory of Sister Shirley, Who
Died January 5, 1929

Oh they miss her everywhere,
And their hearts are sore and sad,
Their home is desolate and their
hearts are broken, too.

The roses and chrysanthemums,
That lie about her head,
Say calmly yet so sweetly,
Your loving Mother's dead.

The little blue forget-nots
Upon her folded hands,
Begonias and the lillies white
And wreaths on little stands.

Vine arbors in the basket
Bespeak the love so true,
Of friends around the casket,
Who loved their Mother, too.

We would not call her back again,
To dwell upon this earth,
Although she till to the last,
Was filled with joy and mirth.

So long a time she suffered so,
But quietly to her own,
We saw her laugh so sweet
To those whom she had known.

Stopped smiles and words
And all, till just before she breathed
her last.

Oh! Oh! her voice so small,
On silken pillows, of all
White, and robed in silver grey,
The casket corresponding, too.

Stood on that perfect day,
While sweet tones of music
And voices dear in song sang
Comfort to the Husband and Children,
To be remembered long.

Before us now the grave of clay
Is all that we can see
Except we see those flowers
And God who comforts thee.

But memory lingers around the bed
The little spot where she did lie,
And Oh how we miss her.
If she could only stayed.

Sweet memory of their Mother dear,
She loved her Lord the best,
She's gone to be with Jesus now
We know that she's at rest.

Written by her friend,
—Mrs. N. L. Carlisle.

Resolutions

Whereas, God in his infinite wisdom, has permitted to be removed from us, by death, Brother Isaac Pigott; and, whereas, in his death we feel keenly his loss to the church and community; therefore, be it resolved:

First, That in the death of Brother Pigott, that the Crystal Springs Baptist Church lost one of her most faithful and loyal members and deacons, the community one of her most valued citizens and the Sunday School one of its most valuable officers.

Second, That our hearts go out in deepest sympathy to his wife and children in this the darkest hour of

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KNOXVILLE, TENNESSEE

their lives.

Third, That we practice in our daily lives those principles of love and fidelity to duty in home and community that he has always stood for and that endeared him to all.

Fourth, That a copy of these resolutions be spread upon the minutes of the church, a copy be mailed to the bereaved family and that a copy be published in The Tylertown Times and The Baptist Record.

J. L. Price, His Pastor.
Otis F. Magee,
Mrs. J. D. Pittman,
Committee of Church.

AN APPRECIATION A. B. Henderson

Last week I was called to Clarksdale by the family of Mr. A. B. Henderson to conduct his funeral service. Brother Henderson had for many years been a Christian and an active church member, serving in the capacity of deacon. He was a member of the Lyon Church and it was there that I knew him and his family. He loved the services of worship and though hard of hearing he was regular in attendance, saying, "If I cannot always hear maybe I can inspire somebody else by my presence." My best mental picture of him is seeing him on the end of the second pew from the front, leaning forward to catch a word more clearly as he got more and more interested in the message and settling back in a comfortable fashion during the song service. The latter he enjoyed most thoroughly.

I found Brother L. B. Cobb, pastor at Lyon, sick abed but also found that he is leading the work there



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forward in an admirable manner. Things are moving right along, pastor and wife and people are pleased.

At Clarksdale Brother Bostick has just recovered from an attack of the flu and he was out for the first time. There too I heard numerous reports of the Kingdom and church work flourishing. This is quite natural since there is splendid talent in Clarksdale and Brother Bostick is a splendid preacher and pastor.

I had the pleasure of spending the evening in the home of Sheriff Clint Henderson of Quitman County. From reports he is making a splendid officer. With his wife he served splendidly in official capacities in the church at Lyon.

Christmas week I had been called by the same family because of the death of "Sonny" Hamm, a fine youngster of six years. His mother is a daughter of A. B. Henderson. I appreciated the privilege of sharing their sorrow on these occasions and wish God's richest blessings for the families in the future.

Yours in His service,

—D. A. (Scotchie) McCall.



"Through with the Ring" but still 100% fit

GENE TUNNEY may have put off the gloves for good. But he's too wise a man to give up the priceless habits of physical training that stood him in such good stead in his profession.

Just before his last fight, Tunney said:

"I started taking Nujol internally seven years ago. The first month Nujol brought remarkable changes in my physical condition. My elimination became active and normal. My appetite increased and a desire for intensive training was created. Since that time I have taken Nujol about five nights a week. I have regulated myself to the amount necessary to keep my elimination normal. I have found during my seven years' experience with Nujol that it is not habit-forming, or in any way unpleasant or harmful."

Nujol is not a medicine. It contains absolutely no medicine or drugs. It is simply a pure substance—perfected by the Nujol Laboratories, 26 Broadway, New York. It not only prevents an excess of body poisons from forming (we all have them) but aids in their removal. In sealed packages only. Buy a bottle of Nujol today.

S. W. B. S. RADIO PROGRAM

Eleven Radio Programs are broadcast each week by the Southwestern Baptist Seminary. The Programs are put on the air over WBAP, the Fort Worth Record-Telegram Station, Fort Worth, one of the strongest stations of the Southwest.

Hours of broadcasting and those in charge of the various programs are: Monday, 8-8:30, E. M. McNeely; Tuesday, same, P. H. Medsker; Wednesday, same, W. B. Moore; Thursday, same, Miss Ruth Mitchell; Friday, same, Mrs. E. M. McNeely; Saturday, same, B. B. McKinney and E. L. Carnett. W. A. Barclay of the Pipe Organ Department gives programs 6-6:30 p.m. Monday, Wednesday, and Thursday and on Tuesday nights from 11:15-12. The favorite hymn hour is from 4-5 each Sunday afternoon.

All programs are under the supervision of faculty members with Prof. E. M. McNeely in general charge.

Friends are urged to "tune in" on these programs, 374.8 meters, 800 kilocycles, 10,000 watts, and write to the Star Telegram, under whose courtesy the programs are broadcasted. Letters addressed to the station regarding any program will be passed to the artists.

Son: "Say, mamma, father broke this vase before he went out."

Mother: "My beautiful majolica vase! Wait till he comes back, that's all."

Son: "May I stay up till he does?"

"Confound you, sir," said the general. "Why don't you be careful? Here, instead of addressing this letter to the intelligence officer, you have addressed it to the intelligent officer. You should know there is no such person in the army."

(Continued from page 10)

must quit the scene of his wickedness and wretchedness and find his way back to that injured father. It would not do to write or send word. Nothing so eloquent as the emaciated body, the tattered garment, the faltering words, the humble disposition of the prodigal himself. The good determination is carried out and every mile is crowded with sad recollections. At last he comes within sight of the old home. Does he hesitate with a sense of unworthiness and tearful eyes? The father who has looked and longed many a day for the return of his boy, sees afar the tottering wreck of once glorious manhood and recognizes the prodigal son. The welcome is infinitely more than the young man from the swine pastures could expect. In his penitence he would have been satisfied if his father, without a word of greeting, had permitted him a place in the servants' quarters. But he sobs out his confession and his unworthiness which insured on his part and his father's a permanent restoration. So the tears must be dried and the sobs hushed. No son, however, prodigal and profligate, if he returns with

sorrowing heart to the Father is ever sent back to his woe. The best robe is quickly brought and put upon him. The bony fingers are adorned by the costly ring. Shoes are put on the bare and bruised feet. The fatted calf is slain to satisfy his hunger and the festive household rings with joy.



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MISSISSIPPI COLLEGE NOTES

Mr. Elmer Pritchard, General Director of the B. Y. P. U.'s, announces the beginning of a B. Y. P. U. Study Course starting Feb. 11 and running through that entire week. The services of Mr. Wilds, Mr. Alvin Doty, Miss Durscherl, and Mrs. D. A. McCall have been secured as teachers and the whole school is looking forward with pleasure to their stay on the campus. Mr. Pritchard and Mr. Swor have been working diligently on the program for some time and all evidences point towards a successful week.

The men comprising the B. S. U. Council this year have shown marked ability in the handling of their different organizations and a mention of them is deserving. They are: Mr. Chester Swor, president of the B. S. U. Council and the local Y. M. C. A.; Mr. Elmer Pritchard, General Director of the B. Y. P. U.'s; Mr. Carol Hamilton, Leader of the Noon Day Prayer-meeting; and Mr. Leroy Green, president of the Ministerial Association.

A recent report shows a little over seventy per cent of the students enrolled in the college engaged in some form of religious work. It is gratifying to know that this percentage of the students attend Sunday School, B. Y. P. U., and other forms of religious activities, but the leaders will not be satisfied until the rest become interested too. And it is hoped that the study course will prove a source of inspiration to some of the uninterested as well as the interested.

Some bit of recognition should be given to the extension of the Ministerial Association. The two jails in Jackson, the Old Men's Home, the Old Ladies' Home, and the State Hospital are visited every Sunday by its members in an effort to further the cause of their Master. A great deal of credit for the splendid work done should go to the local W. M. S. For these splendid women make possible the means of transportation with no cost whatsoever to the ministerial students.

Local correspondent for the B. S. U. Mississippi College, Clinton, Mississippi.

An old farmer received a large ostrich egg from his son, who was a sailor. After weighing it carefully in his hand, he went out to the chicken-run and placed it among the hens. He then addressed them thus:

"Dear hens, I do not wish to cast any aspersions on your industry. I fully appreciate the fact that you do your best. At the same time, I should like you to observe what is being done by the hens in foreign countries."—Watchman-Examiner.

The stout man on the scale was eagerly watched by two small boys. The man dropped in his cent, but the machine was out of order and only registered seventy-five pounds.

"Good night, Bill," gasped one of the youngsters in amazement, "he's hollow."—Junior Achievement Magazine.

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Men's flat Belcher 14-K gold-filled ring mounted with one of our most beautiful flashing 2-K imitation diamonds will be sent you postpaid by return mail if you answer this within one week from date you receive this offer. When ring arrives, simply pay the postman only \$3.47. If you don't admit it is a beauty and looks just like a real honest-to-goodness diamond ring costing six hundred dollars or more, you can return it within one week and get your money back.

State whether you prefer 1-K or 2-K imitation diamond ring men's \$3.47 ring.

EXTRA SPECIAL:—If you will rush your order by return mail for one or more of the men's rings at \$3.47 each and will ask for it in your order letter we will include **FREE OF CHARGE** one extra choice 1-K imitation diamond handsomely mounted in a most beautiful men's Platina Style Stick Pin with each \$3.47 ring ordered or one Stick Pin **FREE** with each order for two of the \$2.47 rings sent to one address.

Show this wonderful offer to several of your friends at once and make up a club order for at least four of above rings and get the four rings for price of three rings with one of the above beautiful Stick Pins included without extra charge with each men's Belcher ring ordered.

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People wearing these imitations claim it takes an expert to tell them from real diamonds. If you want something that will please you, then rush your order by return mail for one or more of above rings before the special offer expires.—(Adv.)

ORDINATION COUNCIL OF
IKE S. BASS

Pursuant to the call of Clinton Baptist Church, a council was organized on the night of January 29, 1929, in the pastor's study for the purpose of examining Bro. Ike S. Bass as to his qualifications for the Gospel ministry. Dr. P. I. Lipsey was elected chairman and H. M. Harris was elected secretary.

The ordained ministers present were: Dr. P. I. Lipsey, Dr. H. M. Harris, Rev. S. A. Murphy, Rev. H. D. Jordan, Rev. Carol Hamilton, Rev. L. E. Green, Dr. B. H. Lovelace, Dr. M. O. Patterson, Rev. W. W. Simpson, Rev. E. H. Dearman, Rev. N. B. Saucier, Rev. C. H. El-lard.

Bro. Bass was examined as to his conversion, call to the ministry, inspiration of the Scriptures, Bible doctrines, God, sin, salvation, person and work of Christ, the church, church ordinances, evangelism, and final perseverance of the saints. The council was satisfied as to Bro. Bass' qualifications for the ministry and on motion recommended unanimously that the Clinton Baptist Church proceed with the ordination. Dr. H. H. Harris was asked to deliver the charge to the candidate and Dr. M. O. Patterson was asked to offer the prayer of ordination.

Dr. P. I. Lipsey, Chairman.
H. M. Harris, Secretary.

MACON

In looking over our work for the past year I find that the contributions through our church for that time average \$46.00 per member, not including Sunday School and B. Y. P. U. work. Our subscriptions for the Cooperative Program exceed the ten per cent increase for this year. We plan to stand squarely by the budget system and the Cooperative Program. We are not making high pressure collections, but are emphasizing the idea of worshipping the Lord with our offerings. Our people are responding loyally to all of the needs of the work.

We rejoice in the development of our Young People's work. Prof. E. E. McCool, athletic director in the school here and graduate of Mississippi College, is director of the B. Y. P. U. work. Prof. McCool is a young man who serves wherever there is a need. He does credit to his alma mater. Such young people constitute the strongest argument for our Christian colleges.

The advancement of our work during the past year has been largely due, under God, to the faithfulness and blessed consecration of a group of as loyal deacons as ever blessed a pastor's labors. This coupled with a goodly number of earnest, faithful, consecrated workers in the Sunday School, W. M. U. and B. Y. P. U. departments make us thank God and take courage.

Yours fraternally,

—R. D. Pearson.



Saturday, Feb. 9

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
- 9:30 A.M. Bible Lovers Meditations—Columbus, Ohio WAIU.
- 10:00 A.M. Baptist General Convention—Oklahoma City, Okla.—KFJF.
- 12:15 P.M. Organ Recital—Denver, Colo.—KOA.
- 6:30 P.M. Weekly Review of International Sunday School Lesson—Fort Worth, Texas—WBAP.

Sunday, Feb. 10

- 6:30 A.M. Sacred Music—Muscatine, Iowa—KTNT.
- 7:30 A.M. Devotional Service—Kansas City, Mo.—KMBC.
- 8:00 A.M. Bible Study—Kansas City, Mo.—KMBC.
- 9:57 A.M. Broadway Baptist Church—Louisville, Ky.—WHAS.
- 12:00 Noon Sacred Program—Muscatine, Iowa—KTNT.
- 2:30 P.M. Organ Recital—Schenectady, N. Y.—WGY.
- 4:30 P.M. Rev. Harry Emerson Fosdick—NBC system—Stations WJZ, New York; WBAL, Baltimore; WBZ, Springfield; WLW, Cincinnati; WHAM, Rochester; WBZA, Boston; WREN, Kansas City; KWK, St. Louis; and chain.
- 7:30 P.M. First Baptist Church—Oklahoma City, Okla.—KFJF.
- 7:45 P.M. First Baptist Church—Shreveport, Louisiana—KWKH.
- 9:00 P.M. Bible Question and Answer Hour—Shreveport, La.—KWKH.

"Sibyl," said Mr. Whifflebaum to his wife.

"Yes, Jake."

"I have something on my mind that I must tell you before I can ever be happy."

"I shall be glad to hear anything you have to say, dear."

"It is hard to tell you, but I can't hide the truth any longer. Sibyl, I married you under false pretences."

"You did?"

"Do you remember what it was that brought us together?"

"Can I ever forget it, Jake? We were at the seaside. I was drowning, and you saved me after I had given myself up for lost."

"And afterward in gratitude you married me."

"Yes, I felt that I owed my life to you."

"Sibyl, I deluded you about that rescue. Where you believed yourself drowning the water was only waist-deep. You were never in danger."

"I knew it, Jake," she answered, "I had one foot on the ground all the time."—New Outlook.